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In Affectionate Remembrance

OF

RACHEL LOUISA MAW,

Daughter of Samuel A. and Rachel Maw,

WHO DIED AT HASTINGS, THE 12TH OF 1ST MONTH, 1865,
IN THE 23RD YEAR OF HER AGE.

Rachel Louisa Maw
5th 6. 1859—
—

FEMALE EXCELLENCE.

FEMALE EXCELLENCE;

OR,

HINTS TO DAUGHTERS.



DESIGNED FOR THEIR USE FROM THE TIME
OF LEAVING SCHOOL TILL THEIR
SETTLEMENT IN LIFE.

BY MRS. COPLEY.

Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain.
But a woman that feareth the Lord, she shall be praised.
Prov. xxxi. 29, 30.

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FEMALE EXCELLENCE.

INTRODUCTION.

No person was sent into the world to be idle. To every individual, and every class of society, there are specific duties assigned ; and unless these duties are intelligently and faithfully performed, guilt is incurred, and injury both inflicted and sustained. The happiness of individuals, and the well-being of society, alike depend on the regular and orderly fulfilment of every duty, however seemingly small. As the failure or irregularity of one small wheel in a complicated machine would disarrange the movements of others, and throw the whole concern into confusion ; so the indolence, or impetuosity, or irregularity, or selfishness of one individual, even in a humble sphere, will entail inconvenience and injury on every connexion ; indeed it is impossible to say how widely the evil may extend. This is the spirit of a popular saying ; “ For want of a nail the shoe was lost ; for want of a shoe the horse

was lost ; for want of a horse the rider was lost, being taken by his enemies ; and all for want of attention to a horse-shoe nail." Let those, then, who, with false humility, excuse their negligences and faults by saying, " I am such an insignificant creature, it cannot much matter what I do," consider, that if their value be no more than the nail, this may occasion the death of the rider ; and that they, being reasonable and responsible creatures, will have to answer for all the omission of good, and all the infliction of evil, occasioned by the non-improvement or abuse of their one talent. A good man, and an eminently useful man, well known to the writer, made a very different use of the mean opinion he entertained of himself. Pointing to a handsome building, he said, " I regard myself in the church, and in the world, as a part of a building. It is not for me to pretend to be a polished corner-stone, or an ornamental pillar ; but if I am only a little crumb of mortar, though lodged out of sight in the building, it is honour enough for me. The building would not be complete without me, and it would be a sin for me to withhold even that little crumb of aid. However small the place assigned me, it must be filled." This was true practical humility.

There is no class of society more really important than that of YOUNG FEMALES, and perhaps there is not one concerning whom, and by whom, more false notions are entertained. It is very common for young women to think far too highly of themselves as objects of attraction and admiration, and yet to overlook their real importance in the

domestic and social circle. They thus disregard the present claims of duty, and neglect preparation for the momentous charge which may shortly devolve upon them. They forget that character and conduct alone can secure permanent admiration and attachment, when the roses and lilies of youth have faded,—can give solid satisfaction of mind, when the sprightliness of youth has subsided,—and will inevitably diffuse their effects through the whole domestic circle, and exert an influence, either beneficial or injurious, that will long survive the individual :—

“It is not beauty, wealth, or fame,
That can endear a dying name,
And write it on the heart ;
’Tis humble worth, ’tis duty done,
A course with cheerful patience run,—
By these, the faithful sigh is won,
The warm tear made to start.”

In the hope of arousing young females to a sense of their responsibilities, and of rendering them some assistance in the intelligent, faithful, and successful discharge of their duties, these pages are penned, with fervent prayer that the mind of the writer may be directed to suitable topics and illustrations, and that the instructions attempted to be conveyed, may be crowned with the Divine blessing.

CHAPTER I.

THE IMPORTANT PERIOD.

As three middle-aged ladies, Mrs. Fleming, Mrs. Norris, and Mrs. Bourne, sat sipping their tea, they naturally fell into that topic which is always interesting to a mother, and a judicious attention to which invariably secures a mother from the danger of becoming a trifling gossip, or a busy mischief-maker, namely, the education and welfare of their children.

"Pray, Ma'am," asked Mrs. Fleming, addressing herself to Mrs. Bourne, "do your young ladies finish their education this Christmas?"

"No," replied Mrs. Bourne with a smile, "I hope not yet. They have but just begun it."

"Indeed!" exclaimed Mrs. Norris; "I thought Miss Fanny must be getting towards sixteen; and I understand they are both uncommonly clever."

Mrs. B. — Fanny is turned of sixteen, and Anna nearly fifteen. We intend taking them home this half year; but I hope that will not put a period to their education.

Mrs. F. — Very true, Ma'am. Of course the young ladies will go on practising their music,

and all that; and it is a happy thing for them that you are so able to perfect them: as to my girls, I tell them they must get it all at school; for I shall never be able to help them. What little I did know, is forgotten long ago; besides, when they come home, I shall want them to help me. I have made myself too much of a slave to my family already, and I do expect a little comfort when my girls come home to share the burden. Their father seems determined to have them home at Lady-day, if not at Christmas. He says he cannot afford to keep them at school any longer. Our eldest son is walking the hospitals, which runs away with a vast deal of money; and there are two more boys that ought to be put to school: at eight and ten years old, it is high time for them to begin their education. Really there is no end to the expenses of bringing up a family.

Mrs. N.—Indeed I think the completion of their education is the most expensive time of all. My Selina left school last Midsummer, and the expense of a piano-forte alone was equal to a year's schooling; besides which, her dress is so much more expensive now she mixes in company; and indeed it makes such an addition to the work, that it almost obliges me to keep a second servant. It really is a most important period, that of girls finishing their education.

Mrs. B.—I cannot at all agree with the common phrase, of girls commencing or finishing their education, as applied to the time of their entering or leaving school, or that of engaging or dispensing with the instructions of a private governess; because it seems to limit the idea of

education to a direct application to scholastic pursuits ; whereas it appears to me, that education is a training up for future usefulness. Hence, from the very first dawn of reason, all through the periods of childhood and youth, the young are in a course of education for the discharge of the duties of maturer life ; and the whole of life itself is a course of preparation for eternity. Every stage of the process is marked with importance ; and I admit, that that period is peculiarly so, at which the direct requirements and restrictions of childhood are withdrawn, and our daughters are in a great degree left to pursue their own improvement, according to their own sense of its value. I trust, that, as mothers, we shall each be deeply sensible of our responsibility, and be led to seek much of that discretion which is profitable to direct, and especially of that wisdom which cometh from above.

It is plain, that though on one point these ladies were perfectly agreed,—namely, that it is an important period at which young females leave school,—each of them had her own views of the particulars in which its importance consists. The difference of their views would, in all probability, operate in producing a very different line of conduct, and lead to very different results, on the future character and influence of their daughters. Nor has the subsequent development of facts at all run counter to this probability.

In the vocabulary of Mrs. Norris and Mrs. Fleming, education signified simply “going to school :” a *good* education, going to school *for a considerable time*, and the last year at a more fashionable

and higher-priced school, by way of *finishing* ; a *better* education, going the *whole time* to a fashionable school ; and the *best* education, going the whole time to the most expensive school, and learning the *whole round of accomplishments* professed to be taught there. The *proof* of having received a good education, was to be found in the aggregate of pounds, shillings, and pence, expended on obtaining it. The importance which they attached to the period of leaving school, consisted in the reduction or increase of expenditure, the convenience of themselves and their families, and the introduction of the young ladies to society. With Mrs. Bourne, the phrase "education" comprehended the formation, cultivation, and discipline of the mind, the affections, and the habits ; and, in her view, the peculiar importance of any given period, consisted in the bias given, the course pursued, and the means adopted with reference to ultimate success. "I am anxious," was her sentiment, "that my children should attain the greatest possible excellence of character ; that they should enjoy and diffuse the greatest possible portion of happiness ; that they should be fitted in the best possible manner for meeting the various vicissitudes of life ; and, above all, that they should be prepared for the life to come. What sad consequences may result from a single error ! and how unspeakably important that every step be wisely and well directed ! How responsible a character does a parent sustain ! Who is sufficient for these things ? But our sufficiency is of God ! 'Lord, what wilt thou have me to do ?' "

When their daughters left school, Mrs. Norris and Mrs. Fleming considered their education as finished, and their own duty towards them amply and honourably discharged. Any effort for further improvement, or even any regular plan for keeping up and turning to account the knowledge already acquired, never once entered into their calculation. Miss Norris was intended to be a lady ; and both her mother and herself concurred in thinking it exceedingly unlady-like to do anything useful. The course pursued, was in full accordance with this sentiment. The young lady seldom rose before eight or nine o'clock. She then amused herself for an hour or two at her music, or drawing, or fancy work, or altering her dresses to the newest mode. Then succeeded a round of morning visits, and dressing for dinner. Novel reading, and gay parties, occupied the evening, and often a great part of the night. Not a thought was bestowed on the improvement of the mind, nor an hour employed on any thing really beneficial to herself or others. Not a step of advancement in qualification for the duties of future life : least of all were the concerns of eternity made a matter of solicitude. Perhaps a chapter in the Bible diversified the reading on the sabbath, and perhaps a few words of prayer, carelessly uttered night and morning, discharged the conscience of its demands for the performance of religious duties ; but religion, as a vital, operative principle, influencing the heart and conduct, was altogether unknown.

When a few years had been thus frittered away at home, the pretty face and gay dress of Miss Norris attracted the attention of a recruiting officer

who happened to be visiting the town. Her parents disapproved the connexion; but their daughter had been too much accustomed to her own way to be easily controlled, and had formed her principles on the novel system, too effectually to be easily diverted from the felicity of fancying herself a heroine, admired by a fine gentleman and a soldier, opposed by narrow-minded, unfeeling parents, but determined to pursue her own course, at whatever risk or sacrifice, and quite disposed even to conclude the affair by an elopement. Her lover, however, was in this particular rather more discreet. He was not, indeed, regardless of her blue eyes and auburn hair, or of her singing and dancing, about which he talked so rapturously; but Selina Norris had other attractions, about which he was quite as much concerned. It was well known that her father had saved money in business; indeed, he had more than once thrown out a hint, when any remark was made about his pretty daughter, that he had laid by a few snug hundreds against her marriage. These, by current report, were magnified into thousands; (this is easily done; it is only adding a cipher, which is nothing of itself;) and on these the warmest affection of the captain centred. Hence he was induced to proceed warily, and to take no step that might irretrievably forfeit the favour of her parents. To carry off an unportioned beauty, would by no means have made good his calculations. It was much better to persuade the young lady, and for her to persuade her fond parents, that she was desperately in love, and that, if thwarted, she should certainly break her heart.

A few tears, screamings, faintings, and fastings, sufficiently confirmed this alarming determination, and the young lady and her lover gained their point. They were married with the consent, if not with the hearty concurrence of her parents.

But were they happy? No! my young reader. They possessed none of the pre-requisites of domestic happiness; no intellectual cultivation, to render them rational and improving companions to each other; no sense of domestic responsibilities, to stimulate them to the discharge of the quiet, humble duties of domestic life; no taste for the genuine home-born delights and fireside enjoyments of domestic bliss; no inward spring of support and consolation arising from the power of religion in the heart, realizing the presence of an invisible God, and animating them with the prospect of a blissful eternity. For want of these solid principles, the young couple were like voyagers on the ocean, without pilot or rudder to guide their course, and without ballast or anchor to steady their vessel. For a few gay, sunshiny hours all was smooth and jocund; but the first squall that arose, they were tossed hither and thither. Imprudent and impatient, they were continually getting into difficulties. Having formed vain and erroneous expectations, they were perpetually liable to disappointments. Extravagant in their claims on each other, and regardless of their own obligations, every vexation and trial they had to encounter became an occasion of reproach and recrimination between themselves, of discontent with their circumstances, and of rebellion against the allotments of Providence.

After four or five years of extravagance and poverty, gaiety and misery, Selina returned to the home of her parents, with two ill-managed children, to live in a state of disgraceful as well as uncomfortable dependence, and to endure all the disappointment and mortification of a deserted wife, without experiencing anything of the humbling and beneficial effects of sanctified affliction. It is now more than twenty years since the important period of her leaving school, and she has seen various vicissitudes in life, which ought to work patience, experience, wisdom, resignation, and other kindred graces. But alas! she is the same vain, giddy, superficial creature as ever; and her misguided parents, on looking back at her education, are compelled to confess, that they only reap that which they sowed.

The three daughters of Mrs. Fleming were lively, good-humoured girls, by no means distinguished either for natural abilities or mental cultivation. It was usual, as Mrs. Fleming understood, for young ladies in their line of life to be taught French, music, drawing, and dancing. Accordingly these items were set down in the school bill; and it was taken for granted that they understood them. They had never been partial to these pursuits, and had not exercised the degree of patience and perseverance necessary even to the attainment of mechanical aptitude, (taste and science are out of the question where the mind is not cultivated;) and what little they had acquired, was speedily lost after their return home. It was not considered necessary or expedient to furnish them with a musical instrument; so they seldom

had an opportunity of practising. When occasionally visiting where an opportunity was afforded, they sometimes carelessly and awkwardly played a song or duet. Their portfolios contained a few unfinished sketches, or hastily daubed flowers, to which now and then an addition was made, each more slovenly than the last. Into a French book they perhaps scarcely ever looked from the time of their leaving school. The whole time employed on these acquirements was absolutely wasted. More than this, they were really injured by the vain imagination that they were accomplished young ladies. Who could doubt it? They had been at a genteel boarding school, and had learned French, music, drawing, etc. etc. Their little smattering of knowledge soon passed away; but the vain consciousness of having possessed it, was an ever-present argument against the degradation of stooping to acquire the vulgar arts of domestic utility.

Now Mrs. Fleming herself was a notable woman; and, though she valued herself on having given her daughters "the education of ladies," she could not quite be convinced that it would be unnecessary or improper for them to get a little knowledge of household business; for with all their accomplishments, they might at last come to be only tradesmen's wives: besides, she really thought they were bound to render her some assistance, and lighten her fatigues. It was an almost daily source of altercation; the mother sometimes coaxing, sometimes insisting on the help of her daughters in the kitchen, or the laundry; the young ladies sometimes refusing, sometimes ungraciously complying, and sometimes so awk-

wardly attempting, without a sincere desire, to learn, that their mamma's conclusion generally was, "There ! leave it alone : it is far more trouble to teach you than to do it myself." When thus dismissed, they were for a moment really sorry that they had displeased their mother ; and resolved, when next she summoned them, to be more willing and attentive. But half an hour's chat with a giddy young friend, or, what was still worse, with a vulgar and unprincipled servant, put to flight all proper feelings of regret for the past, and good intention for the future ; and re-established the conviction, that they were genteel and accomplished young ladies, and that dress, pleasure, and admiration, were their proper employments and objects.

In course of time, the eldest Miss Fleming was addressed by a substantial and respectable young tradesman in the neighbourhood. To the person and circumstances of the young man she had not the slightest objection ; but she did not altogether like his business. He was a grazier and butcher ; and though at times she was disposed to overlook that matter, and treat him with kindness, especially in the hope that, as his business was very flourishing, he might be able, in the course of a few years, to lay aside the butchering, and confine himself to the more genteel branch, the sight of his blue dress was intolerably offensive to her ; also the possibility that she might, in case of his absence, be called to weigh a leg of mutton, or a pound of suet, seemed an insurmountable obstacle ; and again she treated him with coldness and caprice. Then, too, a lawyer's clerk paid her some attentions—a much more dashing gentleman

than the honest butcher, and his profession, unquestionably, a vast deal more genteel, though it afforded him little prospect of maintaining a wife and family. Whatever might be Miss Fleming's serious intentions, if she had any, she trifled away her steady lover ; who married a worthy young woman, not too proud to acknowledge and assist him, and feel an interest in his useful and profitable calling, and who never gave him occasion to regret the transfer of his affections. As to the young lawyer, he had no serious thoughts on the subject beyond the beguiling a leisure hour, and occasionally taking a seat at the hospitable table of Mr. Fleming, or attending his daughters to a dance. In a few months he picked up some other acquaintance, and Miss Fleming was deserted. Whether or not she ever received another serious offer is not known ; but she is at this day a frivolous, scandal-loving, card-playing, useless old woman, with nothing to engage her mind but the gossip of the neighbourhood, and the remembrance and recapitulation of her youthful attractions and accomplished education, for which neither herself nor any person living is one whit the better.

Her sisters are both married, but they are not happy. Eliza, the second daughter, is reckoned to have done very well ; and she is indeed surrounded with outward comforts, and united to an intelligent and respectable partner : but then, he does not find in her an intelligent companion ; and, disgusted with her frivolity and insipidity, he goes out to seek society, and returns with an irritated temper, and a discontented mind, to a

slatternly home, a thoughtless wife, and a group of rebellious, noisy, spoiled children. Tremendous scenes of altercation and violence ensue, and each party reproaches the other as the cause of their mutual unhappiness. Ah! but it is not a cause of recent date. It was in operation when the young lady at school was employed in pretending to acquire a set of useless, superficial accomplishments, while her mind and heart were left uncultivated; and when, at the important period of her return from school, she was left to direct her own pursuits, without regard to present improvement and usefulness, or to preparation for the employments of future life. On the part of the gentleman, it was in operation, when the admiring lover, captivated by a pretty face and sprightly manners, forgot to inquire after the more sterling qualities of mind and heart, so indispensable to domestic happiness; and when, perceiving the mistake of his choice, he failed to exercise that forbearance which good sense and principle would have dictated, and to encourage and promote that improvement which might even then have been successfully attempted; and which, under existing circumstances, afforded the only remaining chance of a tolerable degree of concord and comfort.

Susanna Fleming, the youngest of the family, educated on the same false principles as her elder sisters, when she returned from school shared the chamber of a servant. This led to a very unprofitable and improper degree of intimacy. The young lady became familiar with the petty gossip and intrigues of uneducated and unprincipled persons. For want of mental cultivation, and regular

and useful employment, her time and attention were engrossed by worthless novels, and trifling acquaintances; and at a very early age she threw herself away for life by an imprudent marriage.

The daughters of Mrs. Bourne were trained and directed in a very different path; and, happily for themselves and all connected with them, they have not departed from it. "At this very important period," thought Mrs. Bourne, "it will be necessary judiciously to arrange, and steadily to adhere to, a plan for the regular employment of time. We must secure opportunities for mental cultivation and improvement, for instruction and practice in the humble but important duties of domestic life; while suitable and sufficient opportunity is afforded for exercise, recreation, and society."

"Dear me!" exclaimed Mrs. Norris, "why that is as bad as being at school, to do every thing in such a regular, methodical way. Why, what did they go to school for, but to improve their minds, and all that? Are they to be always kept at their books now? or are they to do the work of the cook and housemaid, or the sewing of the family?"

Mrs. Bourne hoped that her daughters had gained some improvement at school; but she justly considered school instructions to be little more than the collecting of tools and materials which future diligence must apply to practical purposes. Hence she laboured to impress on their minds a just sense of the necessity and value of self-improvement. She justly considered it highly important to have a settled object in view, and a specific course of duty marked out, with an allotted portion of time for its due discharge. In the

arrangements of her family nothing was left to chance and caprice, but a plan was judiciously laid down and steadily acted upon. Early rising she justly regarded as essential to success and excellence, and a habit to be formed in early life. Her young people had never been accustomed to consider lying in bed an indulgence. The family was regularly assembled for worship at an early hour, before the interruptions of business were likely to interfere with the tranquillity so desirable in the sacred exercise; and both the precept and example of the parents concurred in recommending the securing a still earlier hour for devout retirement. The conversation at meal times was not suffered to degenerate into idle and frivolous tattle, but was always of an interesting and instructive character, such as had a tendency to awaken inquiry in the minds of the young, and to direct them to suitable sources of information. A regular portion of time was assigned to the direct improvement of the mind by a course of reading. Besides this, while the females were employed on needlework, which usually occupied their evenings, Mr. Bourne, or one of his sons, read aloud some interesting biography, or travels, or the periodical literature of the day. Music, drawing, and fancy work, were admitted, as affording agreeable variety and recreation, but not exalted into the business of life.

In all the pursuits of these young people, their parents were anxious to direct their attention to such things as would be permanently useful, and in which they ought to be expert and well informed in future life. Hence they were accustomed by turns to assist their mother in domestic

management ; and thus they became familiar with the price, quality, and proportions of articles of daily consumption, and with the method of performing household business. Such a knowledge and aptitude in common things, Mrs. Bourne justly considered quite as essential to the mistress of a family as to her servants, and as forming no inconsiderable part of the education of a young lady, in order to qualify her either to take the superintendence of servants, or to preserve her from helplessness if circumstances should throw her entirely on her own resources. Half an hour or an hour daily in alternate weeks, with an occasionally larger portion of assistance at busy times, was found amply sufficient to give the young people a valuable degree of knowledge and experience, and it by no means interfered with, or unfitted for more intellectual pursuits. They were instructed also in the materials and making of all kinds of wearing apparel and household linen. This initiated them into habits of dexterity, neatness, and economy ; and the savings of their industry were consecrated to the pleasures of benevolence.

While some young persons are accustomed to expend their resources on personal decorations and gratifications, these worthy girls were brought to economize and restrict themselves, in order to originate and extend their means of doing good. It was early their motto, "None of us liveth to herself." Hence, time and money, the ability to acquire or to economize, were each considered as a talent to be sacredly devoted and strictly accounted for. This conviction, while it suitably influenced and regulated their employments, and

even their recreations, by no means abridged their enjoyments. They were happy, because they were constantly and usefully employed. Every day afforded some satisfactory retrospect; mingled, indeed, with deep humiliation, on account of the many defects attendant even on the best obedience, but cheered by a well-grounded hope of acceptance in Christ, and a conscious desire of living to his glory.

As they advanced towards maturity, these young ladies became the active, but quiet and unostentatious, conductors and agents in the Dorcas and visiting societies, and in the female department of the Sunday-schools, and other philanthropic and Christian institutions. When these things are entered into with proper views and motives, they naturally conduce to personal improvement, as well as to benevolent usefulness. By observing the wants and habits of the poor, and by contributing to their comforts, those habits of thoughtfulness, consideration, and good management, are promoted, which form no mean part of the qualification for domestic life; while a contemplation of the spiritual necessities of our fellow creatures, and sincere efforts to impart to them the instructions and consolations of the gospel, tend greatly to promote the power of religion in our own minds.

The parents of Fanny and Anna Bourne had the unspeakable comfort of witnessing the happy results of their conscientious and well-directed endeavours, in the amiable deportment, the genuine worth, and consistent piety of their beloved children. While they felt deeply conscious that the efficacious blessing descended from on high,—and

therefore that not unto themselves, but to the free mercy of God belonged all the praise for their success,—they could not but rejoice to see that the blessing was imparted in the ordinary method of the Divine dispensation, which directs parents to train up their children in the way they should go, encouraged by the general assurance, that as they advance in life they shall not forsake it.

At a suitable age, with the entire approbation of her judicious parents, and with every reasonable prospect of happy usefulness in domestic life, Fanny Bourne was united in marriage to an intelligent and pious partner, and became the mother of a numerous family. Her sister Anna proved a valuable assistant to her, in occasionally sharing her domestic cares, especially in the work of nursing and instructing her children. Meanwhile Anna was herself exercised with affliction, first, in the sudden death of one to whom she was tenderly attached, and with whom she hoped to have shared the pleasures and the cares of life. Not long afterwards, Mr. Bourne fell into declining health, and for many months Anna shared with her beloved mother the delightful, though mournful, task of watching by his sick bed, and ministering to his comforts. Then, on her chiefly devolved the duty of consoling her mother's solitude and sharing her sorrows. These trials were not joyous, but grievous ; nevertheless, afterward, they yielded the peaceable fruits of righteousness to those who were exercised thereby. Anna Bourne, like many others, had the privilege of learning that it is good to bear the yoke in youth. After filling for several years an important sphere of usefulness,

both domestic and social, at her native home, Anna at length became the wife of a worthy minister, to whom she proved an invaluable blessing ; not only as the solace and sweetener of his domestic hours, but also as his valuable and judicious helper in his labours of love among the young, the poor, and the sick of his flock.

Mrs. Bourne, in a good old age, happily divides her time between her beloved daughters ; and, looking back to the important period of commencing their education, she rejoices with humble gratitude in its having been conducted in the fear of God, and with a view to fitting them for the intelligent, useful, and honourable discharge of the duties of future life.

CHAPTER II.

THE YOUNG FEMALE STIMULATED TO SELF-IMPROVEMENT.

WHATEVER may have been the course of education pursued by parents and instructors, that young woman is indeed deplorably ignorant who does not feel conscious that she has yet much to learn; indeed, that she is but a mere beginner in the acquirement of useful knowledge. Perhaps her education has been confessedly very limited; her parents have not had it in their power to bestow much expense, nor even to spare her time for the express pursuit of learning. She has necessarily been employed in contributing towards the maintenance, or assisting in the management of the family. Perhaps, on the other hand, though years have been devoted to her education, and though she has been placed under able instructors, and has made considerable proficiency in the several branches of polite knowledge, she feels conscious of her practical ignorance and want of self-cultivation. Either case presents matter for serious concern and active exertion, but none for discouragement.

The young female who has had but scanty means of direct assistance in literary pursuits, may encourage herself, first, by reflecting that her time has not been uselessly squandered ; but that, while employed in earning a livelihood, or in assisting her mother in the care of younger children, and in other domestic concerns, she has acquired an aptitude in these important, though humble matters, which is in itself very valuable, and of which many young ladies, who have had vastly superior advantages of a literary kind, are lamentably deficient. Another encouragement to self-improvement arises from the fact, that improvement may be gained from the commonest objects which are every day passing before our eyes, if we do but exercise the faculty of observation. It is worth inquiring concerning the simplest thing we take in our hands, what it is made of, whence the materials are obtained, and how they are put together. Of the commonest thing we have to do, it is worth while to inquire what is the best way of doing it, and why one way is better than another. A girl who accustoms herself to make these inquiries, must necessarily be accumulating a fund of knowledge and improvement ; and just in proportion as we cultivate a habit of acquiring useful knowledge, we shall become indifferent to those impertinent trifles which would corrupt the mind.

The writer knew a person who firmly believed that cedar branches grew with black lead in the middle, and who, probably, could not have told whether the hairs of the scrubbing-brush grew on the back of an animal, or at the roots of a plant, or

were dug out of the earth ; and yet this person could tell every bit of news that was stirring, in which she had no concern, and could remember all the fine bonnets that were seen at church, and all the foolish things that were said and done at a village dance a year ago. How much better and more respectable would she have been, if she had but exercised her observation, attention, and memory, on things worth her notice ! Will my young friend who reads these lines endeavour to improve herself by the habit of setting herself to observe and inquire into the nature and uses of the various objects by which she is surrounded ? She will sometimes, perhaps, have an opportunity of asking a question of some intelligent friend, who will feel pleased to encourage the attempts of a modest and diligent inquirer, and perhaps open to her sources of knowledge of which she is little aware. By observing the works of man, she will learn how much may be acquired by attention, diligence, and perseverance ; she will be more and more conscious of her own ignorance and deficiencies ; but at the same time she will be stimulated and encouraged in her efforts to improve ; and by contemplating and inquiring into the works of God, she will be led to devout and grateful admiration. She will be astonished at the displays of the Divine wisdom, power, and goodness, by which she is surrounded, especially that so much should be done for the support and comfort of such a sinful creature as man ; and if she feel rightly, she will be led to inquire further after God her Maker ; how she may approach Him with acceptance.

With humble joy she will learn that there is a way of hope and pardon for the guilty ; and with gratitude she will receive the " faithful saying," as " worthy of all acceptation, that Christ Jesus came into the world to save sinners," even the chief. Let it not be thought too much to connect results of such vast importance with the exercise of attention and observation ; for while these faculties are not exerted in common things, there is in general an astonishing degree of stupidity and unconcern about the greatest. The young person who has no thirst for knowledge in common things, is almost invariably, in regard to spiritual things, stupid and insensible like the very brutes. The ox knoweth his owner, and the ass the place of his master's crib ; but such persons do not know nor consider the things that belong to their everlasting peace, and they are destroyed for lack of knowledge.

Another source of encouragement to young persons, whose advantages have been hitherto scanty, is, the possibility, by diligence and determination, of even now making considerable attainments. No one will pretend to say, that it is not easier to acquire knowledge if the means of instruction are afforded in early childhood ; but no person need sit down in despair, while instances are on record of persons determined to read the Scriptures for themselves, acquiring the very rudiments of learning even in their grey hairs, surmounting all their difficulties, and accomplishing their object. The writer remembers two old men, each upwards of seventy, before they knew a single letter, and who sat beside their

grand-children at the Sunday-school, and there learned to read the New Testament. One of these underwent a painful operation, from which he recovered; and while lying on his bed of suffering, entreated the Sunday-school teacher to come and hear his lessons, saying, that he was so old he could not afford to lose the time. That learned and laborious commentator on the Holy Scriptures, the Rev. Thomas Scott, was so determined and diligent a student, that though at twenty-six years of age he did not know a single letter of Hebrew, by close application, in the course of twenty weeks he read through one hundred and nineteen of the Psalms, and twenty-three chapters of Genesis. Many pleasing instances might be given of persons who, convinced of the value of learning, and lamenting their early deficiencies, have diligently and successfully set themselves to acquire it, and, by their own unaided industry and perseverance, have outstripped others who had every advantage of tutors, books, and leisure. "Whatever man has done, man may do;" and no person, at whatever period of life, need sit down in desponding ignorance, who is sincerely desirous of obtaining knowledge.

A few simple hints may be useful to the young female who wishes to attempt the work of self-improvement.

1. Bestow your pains upon something really worth acquiring, something that is valuable and important in itself, and that is likely to be useful to you. Some people value their acquirements by the labour and expense of acquiring them; but this is a very mistaken way of calculating. I have

in my possession a specimen of minute engraving. Within the size of a silver penny are contained upwards of seven thousand letters ; the artist spent several years in producing it, and worked himself blind ; and not more than thirty impressions were taken, which in the opinion of many persons would greatly enhance its value. But of what use is it ? It cannot be read without the help of a very powerful magnifying glass ; and then the words are no more instructive than if they had been printed in letters the usual size in a book. It is far less gratifying to me as a curiosity, than it is grievous as a specimen of ill-directed ingenuity and useless toil. Before we enter on any laborious pursuit, we should inquire whether the object to be attained is worth the labour to be bestowed. This inquiry is especially important to those who attempt the acquisition of knowledge late in life. There is so much to be acquired that is really valuable and important, and so much time has already passed in ignorance, that they, of all people, have no time to bestow on laborious trifling.

2. Endeavour, or rather determine, to fix your attention on one object. Do one thing at a time. It is impossible to do any one thing well, if, while professedly employed on it, the mind is suffered to roam after twenty other objects. The boy who runs after the butterfly from flower to flower, may keep his book in his hand, but he will never learn his lesson. If the object of pursuit is worth anything, it is worth all the attention you can bestow upon it for the time required to obtain it. Besides, it will in reality be acquired much more

quickly if you give to it your undivided attention for a limited portion of time, say one hour daily, and then lay it aside, and direct your mind to something else, than if you attempt to do several things together. Such an attempt will be sure to occasion confusion of mind ; like a shopman attempting to serve two or three customers at once, he will very likely put an article into the wrong parcel, or altogether mislay it : so where several mental pursuits are attempted at once, the knowledge acquired is soon lost and forgotten, or if retained, becomes useless for want of connexion. There is, perhaps, a confused recollection of the fact, or the sentiment, but it is forgotten to what it belonged or applied. A gentleman was very intent on reading, when his breakfast was brought in. Without entirely withdrawing his attention from the book, he proceeded to boil an egg, and took out his watch for the purpose of observing the time ; when he supposed the allotted minutes to have expired, on looking towards his hand, he found the egg there, while the watch was in the boiling water in the saucepan. Perhaps if he had taxed himself to ascertain how much of his book he had understood and remembered in these few minutes, he would have found his ideas in as bad a condition as his time-piece. It would have been better that he should have employed another person to boil his egg, without diverting his attention from the book ; or, if it were necessary to do it himself, that he should have laid aside his book while he gave the requisite attention to the egg, and then returned with undivided attention to his study.

3. Cultivate patience. In the pursuit of knowledge, it is very desirable and encouraging to effect and to ascertain our progress ; but it is necessary to guard against impatience, when our improvement is not so evident as we could wish. The feeble flame of a newly-lighted candle may sometimes be seen, as it were, struggling for life. If hastily moved, or impatiently poked about with the snuffers, it will very likely be put out : but wait a minute, allow time for its undisturbed efforts—a slight crackling will intimate that the flame has taken further hold on the wick, and it will soon burn up, and give a strong and clear light. So the learner must not be too impatient for a sight of her progress. It may be real, though not perceptible. The roots of a tree, and the foundation of a house, are out of sight. Without diligence and application there can be no real progress ; but if these are employed, the want of evident results need not greatly discourage, they will be seen in due time. If you were ascending a steep hill, with a high hedge or wall on each side, you could not enjoy much of a prospect ; but you are assured by those who have passed the road before you, that from the summit of the hill you will have an extensive and delightful view on the other side. Would it not be an act of foolish impatience, when you had toiled half way up the hill, to be discouraged and say, “ I will go no further, for I see no more now than when I began to ascend the hill ? ” True, but every advancing step certainly brings you nearer to the scene you wish to behold ; whereas, if you give up, you will be as far from success as if you had never set out. So, having first ascertained that the object to

which your attention is directed, is worthy your pursuit, be encouraged to patience and perseverance. It is only by "a patient continuance in well-doing," a setting one step after another till the whole path be traversed, that any valuable end can be attained. If you expect to jump at once from ignorance to knowledge, you are only deceiving yourself, and preparing the way for your own disappointment; but "be not weary in well-doing, and then in due season you will reap if you faint not."

4. It is very needful for the young person desirous of self-improvement, to gain the assistance of a judicious and faithful friend; one who will kindly direct her pursuits, and preserve her from bestowing her labour on an unattainable or unprofitable object, as well as from an unnecessary expense of labour for want of knowing the best way of setting about it. The advice of such a friend will be useful in correcting errors, and suggesting opportunities and means of improvement, which the young inquirer herself might overlook. The choice of books is a matter as to which the inexperienced are very apt to err; caught, perhaps, by a specious title or a puffing advertisement, they bestow, to use a Scripture phrase, "their money for that which is not bread, and their labour for that which satisfieth not." An experienced friend would have guarded them against being thus imposed upon, and directed them at once to the most suitable works on the subject concerning which they desired information; perhaps, would have supplied them with such books as were required only for temporary use, and thus their own

resources would have been left at liberty for the purchase of others of permanent interest.

5. If you seek improvement, be careful to cultivate self-acquaintance. This lies at the foundation of all knowledge that deserves the name. Self-knowledge will produce humility; and instead of boasting to others, and pleasing yourself with the idea, that you have learned this, and know that, and understand the other, you will become more and more conscious of your own ignorance; you will be teachable and respectful in the presence of those capable of instructing you; and you will diligently improve every opportunity that presents itself of gaining useful information. Pride and self-conceit are like a swelled face: they indeed attract the attention of a person to himself, but they obscure his view of every other object, and to others they present only a distorted and disproportioned view of his features.

6. Endeavour to turn to account, and reduce to method and order, knowledge already possessed, and make it subservient to the acquisition of more. When any thing new is learned, it is worth while to exercise a moment's reflection, to consider whether any thing similar to it, or bearing upon it, has been acquired before; if so, bring them together, compare them, observe whether they corroborate or contradict each other: if they differ, consider, inquire, and, if possible, ascertain which is agreeable to truth and reason, and endeavour to impress on your mind both the process and the result, that you may be confirmed in truth and guarded against error. Those whose early knowledge and observation have been of the practical kind, when

they come to be instructed in science, will be led to recollect many examples and illustrations, and to account for the occurrence of facts, of the principles and causes of which they were before ignorant. Also those who have acquired more of speculative information, or rather, of scientific knowledge, of which at the time they did not fully understand the use, will often be gratified by the adaptation of principles to the common affairs of life, and will thus find themselves in possession of means for attending to these things in a superior, more intelligent, and efficient manner. But those who have been accustomed merely to a superficial and mechanical exercise of the memory, though a large portion of information may have passed before their eyes, or between their lips, will find that, for any purpose of practical utility, it has all passed away; or if retained, it is but as a confused mass of lumber, a store of which the possessor is unconscious, or knows not how to apply to any valuable uses.

7. Cultivate a spirit of dependence on the teaching and direction of God the Holy Spirit. This is, perhaps, too little regarded even by pious persons in reference to common things; they are apt, too exclusively, to confine their application to the "Father of lights" for "the wisdom that cometh from above," to the concerns of the soul and the more obviously important movements of life, forgetting that *every* good and perfect gift comes from the same source. The same gracious Being, who has said to man, "Behold, the fear of the Lord, that is wisdom; and to depart from evil, that is understanding;" is he,

who instructs the husbandman to discretion, and teaches the ploughman to plough and sow, and observe the most suitable methods of cultivating the various fruits of the earth. "This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working," Isa. xxviii. 23—29. Let not, then, the young woman who is desirous of mental improvement, hesitate to make it a part of her daily prayer, that suitable means of instruction may be afforded her, and that she may be enabled to discern and improve every opportunity placed within her reach, and to retain and recollect the knowledge attained. Such a practice will naturally connect itself with a conscientious desire, that knowledge, of whatever kind, may be applied to the intelligent, faithful, honourable, and acceptable discharge of daily duties. A Christian servant will not dishonour God by praying for his assistance, in fitting her for the humblest duties of her situation, in order "that she may thereby adorn the doctrine of God her Saviour in all things." "If a Christian," said Mr. Newton, "is but a shoe-black, he ought to be the best in the parish." It is interesting to know, that there are, at the present day, physicians who never write a prescription without first lifting up their heart to God for direction and success. And surely, both the greatest and smallest transactions of human life come within the wide compass of the injunction, "In *all* thy ways acknowledge him, and he shall direct thy paths."

8. It is essential to mental improvement, indeed to improvement of every kind, to be regular and economical in the disposal of time. A

moment is too precious a thing to be wasted. He who gives all things else liberally, gives to all the world but one moment at a time, and of that he requires a strict account, and recalls it before he deals out another. Alas ! how many precious moments are wasted in desultory trifling, in indecision as to what shall next be set about, or commencing what it is impossible to complete, or neglecting what is emphatically the work of the day, and which, perhaps, must be done now or never : this is often the case for want of a plan.

“ Without a plan my moments run to waste ;
Wild are my wishes, wanton is my taste :
Without a plan mere inclination rules,
The fluctuating quality of fools :
Without a plan the understanding sleeps,
The memory’s loaded, and the judgment weeps.”

The candidate for improvement must lay a plan for the suitable allotment of every day and every hour. In doing this, she will probably be so impressed with the disparity between the various duties pressing upon her, and the period allotted for their fulfilment, as will effectually cure her of uttering the vain and foolish expressions :—“ There is plenty of time ”—“ I need not hurry ”—“ Another time will do just as well.” She will perceive that industry, good management, and early rising are necessary to enable her to discharge “ the work of every day in its day, according as the duty of every day requires ;” and that if each succeeding day be burdened with the arrears of its predecessors, life itself will close before its needful work is accomplished. In forming such a plan, due

regard must be had to the relative importance of the several pursuits. A suitable time will be allotted to each, and no one be permitted to intrench on the claims of another. By having regular hours for the different employments of the day, that abominable waste will be avoided, which arises from uncertainty what to set about next, and time will be secured for every object of real importance. In this general distribution of time, provision should be made for unavoidable interruptions and delays, and for the profitable filling up of odd minutes, by having a useful book always at hand. For such a purpose, a sententious work is to be preferred; one, for instance, of maxims or anecdotes, in which a short portion may be read, and the book laid aside without breaking in upon the sense: such are the *Select Remains of Mason, Cecil, Newton, etc.* The well-known maxim, "Take care of the pence, and the pounds will take care of themselves," is equally applicable to time. Take care of the minutes, and the days and the years will be secured to a valuable end. How much valuable knowledge, of which we feel and lament the deficiency, might have been obtained, had we devoted our idle minutes to its acquirement!

The following anecdote is worth attention. A professional gentleman of rare attainments, and one who added to the laborious duties of his calling a great variety of learning, and many elegant accomplishments, was asked by a young lady, how he found time for all that he did. He replied, "There is one rule which I have found of great use, and therefore I recommend it to you; that is

—Always do small things in small portions of time, and reserve a whole day of leisure for some long and important affair. Never use an uninterrupted morning for what might be done in a few odd minutes. You have sometimes wondered at my having time to correspond with so many absent friends; but all my letters of friendship are written in odd minutes, whilst I am waiting for people who are not so punctual to their appointments as myself." There is a beautiful little elementary book on botany, which was prepared by an invalid lady, during the minutes that she had to wait her turn for the attention of a medical practitioner.

On the subject of early rising, Dr. Doddridge makes the following striking and valuable remarks:—"I will here record the observation, which I have found of great use to myself, and to which I may say, that the production of this work," (his Paraphrase on the New Testament,) "and most of my other writings, is owing; namely, that the difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life." Well did this holy and laborious man verify his family motto, "Live while you live." How many people spend such moments in absolute idleness and vacuity!

9. Much improvement will attend the habit of having a fixed subject for thought, while the hands are engaged in some employment that does not require much mental application. From long use, we can sew or knit, or make pastry, or perform many merely mechanical operations, without

actually thinking about them; during such performances the mind, however, *will* be active. The question is, shall its activities be expended on idle vagaries, or shall they be employed in calling up the recollection of past instructions, or pursuing some new train of profitable inquiry and investigation? Those who have never tried it, can scarcely conceive the extent to which real intellectual improvement may be carried on, by a steady adherence to the latter method.

10. It will be found highly conducive to improvement, to make notes of our own observations, and of the instructive remarks of others which we meet with either in conversation or books. For this purpose the young should have always at hand a memorandum book, in which to make the entry as it occurs, and another as a common-place book, into which at short intervals to insert the articles under their respective heads. It is astonishing what a treasure may be thus accumulated in the course of a few years; but for want of such a practice, many interesting facts, many judicious remarks—the fruit, perhaps, of matured wisdom and long Christian experience, which might have afforded continual matter for reference, and hints for the guidance of conduct in future life—have been entirely lost to the inattentive spectator, or the forgetful hearer. Such habits had evidently been adopted and recommended by those eminent saints, who could say, “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” “I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away,

and, lo, he was not : yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright : for the end of that man is peace," Psa. xxxvii. 25, 35—37. "Remember the days of old, consider the years of many generations ; ask thy father, and he will show thee ; thy elders, and they will tell thee," Deut. xxxii. 7.

11. In the pursuit of knowledge, while we must never lose sight of what is necessary to qualify us for the discharge of our present duties, neither should we neglect to look into futurity. We should do this, not as an idle speculation, but with diligent endeavours to prepare ourselves for other circumstances, into which we must certainly, or may probably be brought. With this view, it is incumbent on every young woman to acquire such a knowledge of the relative claims and duties of life, of the details of domestic operations, and of the structure and susceptibilities of the human frame, as may fit her for the intelligent and efficient discharge of the duties which, at a future period, may devolve upon her, as a wife, a mother, a mistress, or an instructress. It is for want of the cultivation of such knowledge, in early life, that so many persons enter upon these important and responsible stations, wholly incompetent to the fulfilment of their duties, and that in so many families, health, peace, competence, respectability, and even life, are sacrificed to the ignorance, indolence, and extravagance of their female head, or at best are left to the uncertain mercies of hirelings, often uninstructed and prejudiced, if not unprincipled. With the same view, it is wise to lay up such stores of knowledge as will furnish an internal

resource of pleasure and satisfaction in the hour of solitude, and the period when the pleasures and gaieties of life shall have lost their attraction. She is indeed a poor pitiable creature who cannot endure an evening's solitude without dulness or low spirits, and who cannot grow old with a good grace; but who clings with a disgraceful tenacity to the gay circles, of which she is more probably the scorn than the ornament. "When I was a child," said the apostle, "I thought as a child;" and the thoughts and actions of childhood and youth, while they are innocent, are allowable and pleasing; "but," he adds, "when I became a man, I put away childish things." And do you, my young reader, while indulging the innocent vivacity of youth, and pursuing its guiltless pleasures, cultivate advancing preparation for the periods of maturity and decay. Let it not be said of you, that you are a woman only in stature, and a child in knowledge and experience. It is not years or stature alone that can render you respectable or important, nor grey hairs alone that can command veneration; these are the portion of those alone whose youth has been passed in accumulating the stores that shall enrich and adorn their manhood and old age, that shall render them honourable in themselves, the benefactors of society, and justly entitle them to the respect and gratitude of their contemporaries and descendants. But above all, let there be no contemplation of futurity in which provision is not made for the interests of eternity. You may or you may not live to old age; you may or you may not be introduced into new relations in life; but you *must* inevitably die and enter on eternity,

and you know not how soon. Let not, then, the present day pass without commencing, nor any subsequent day without advancing, your preparation for death and eternity. Let it be your daily concern to know Him, "whom to know is life eternal;" to learn the way of reconciliation, acceptance, and salvation, through the Lord Jesus Christ; and to cultivate that experience which can enable you to anticipate death with well-grounded composure and confidence, such as the apostle realized when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

CHAPTER III.

THE PERSONAL HABITS OF YOUNG FEMALES.

MUCH has been said and written on the power of habit. Man has been called the creature of habits: habits are said to be second nature ; and, in course of years, they become so inveterate, that for a person to forsake old and bad habits, has been compared to the Ethiopian changing his skin, or the leopard its spots. Youth is the period for the formation of habits: how important, then, that young persons should guard against contracting such habits as might be injurious, dangerous, or at least annoying, and that they should be solicitous to cultivate and cherish such as are good, and useful, and praiseworthy.

We may begin by noticing the habits of young persons with reference to health. This is a matter of which they are too apt to be regardless, and almost to take a pride in fancying themselves superior to the restrictions and precautions which age and experience would suggest. This would not be the case if they duly considered health as a talent of unspeakable value, bestowed upon

them, not merely for their personal gratification, but as the means of qualifying them for activity and usefulness. A young person may tell us, and perhaps may have deluded herself into the idea, that what is injurious to others never hurts her; or, if she occasionally suffers from her indiscretions, that she alone has to bear it: but this is a great mistake. Look at two females in similar circumstances to each other, the mothers of large families; each, by education and disposition, affection and principle, alike disposed to discharge her duties as the head of her household,—the mother, the nurse, the instructress of her children. But one of them possesses sound, vigorous health, energy of mind, and cheerfulness of spirit; she is enabled to carry out her purposes with vigour, resolution, perseverance, and success. Her active exertions and her superintending presence may be calculated upon in the family, and all dependent upon her reap the full advantage of her influence and example. But the other, feeble in her health and irregular in her spirits, is liable to continual interruptions in her purposes and duties. She is unequal to the fatigue of nursing, and her infants suffer from being committed to the care of hirelings. The education of her children is impeded, or inefficiently attended to, from her want of energy or regularity; her servants sink into habits of negligence and extravagance from want of the superintending vigilance of a mistress; the husband misses many comforts and attentions which he ought to enjoy, and the whole dwelling wears an air of desolation and discomfort. At first sight of these contrasted scenes, we should be ready to

consider the circumstances of one mother as peculiarly favoured, and calling for the liveliest expressions of gratitude; so they certainly are: but we should be apt to look upon those of the other as peculiarly afflictive, and calling for the exercise of resignation in herself and family, and for sympathy on the part of her friends. And is this all? is there no room for the exercise of remorse for the past, and no call to determinate reformation for the future? In very many instances it would be found, upon mature consideration and careful investigation, that health had been at first wantonly sacrificed to the injudicious habits of youth, and that the evil was perpetuated and aggravated by those habits. In some rare instances, persons in such circumstances have been convinced that they were to blame for the sufferings and privations they endured; they have been led resolutely to adopt such a change of course as reason and duty suggested, and both themselves and their families have partially reaped the advantages of such a change: but it would have been far easier in the effort, and far more satisfactory in the result, to have adopted those better habits in early life, and never to have deviated from them.

Let the young reader, then, realize and cherish the conviction, that she is to a certain degree accountable for her health, and for the consequent discharge or failure of her several duties. She will not then dare to trifle with so important a trust, but will gladly avail herself of those instructions which will tend to the stability of her health, and the full developement of her

bodily and mental faculties. The laws of health are simple, but they are absolute: it is impossible that they should be violated with impunity. Whatever is contrary to the established laws of health, must sooner or later be reckoned for. The part of wisdom, therefore, is not to calculate how far we may transgress those laws without incurring the extreme penalty, but to act in harmony with them. These remarks are certainly not designed, and it is hoped they have no tendency, to lead to a disregard of the providence of God, from whom we receive both good and evil. We know that afflictions do not spring out of the dust, and we would desire ever to recognise the hand of God in them; but we know, too, that many of our sufferings are the actual and direct consequences of our own folly, and in such cases it is no less our duty to remove the cause than to submit to the consequences.

It has been remarked by a modern writer, that "society groans under the load of suffering inflicted by causes susceptible of removal, but left in operation in consequence of our unacquaintance with our own structure, and of the relation of the different parts of the system to each other and to external objects. Every medical man must have felt and lamented the ignorance so generally prevalent in regard to the simplest functions of the animal system, and the subsequent absence of the judicious co-operation of friends in the care and cure of the sick." "We are constantly meeting with anomalies in practical life (that is, the practice of medicine) in the case of individuals little accustomed, when in health, to observe or to reflect on

the influences of external circumstances and modes of life in disturbing the action of the various animal functions, but at the same time easily and deeply impressed by all *extraordinary* circumstances affecting them. Thus, when any one is taken ill, his relatives or friends become extremely anxious to have his room properly ventilated ; his body clothes frequently changed and carefully aired ; his food properly regulated in quantity and quality ; his skin cleaned and refreshed ; his mind amused and tranquillized ; his sleep sound and undisturbed ; and his body duly exercised : and they state as the reason for all this care, and most justly, that pure air, cleanliness, attention to diet, cheerfulness, regular exercise, and sound sleep, are all highly conducive to health. And yet such is the inconsistency attendant on ignorance, that the patient is no sooner restored, than both he and his guardians are often found to become as careless and indifferent in regard to all the laws of health, as if these were entirely without influence, and their future breach or observance could in no way affect him ! just as if it were not better, by a rational exercise of judgment, to preserve health when we have it, than first to lose it, and then pay the penalty in suffering and danger, as an indispensable preliminary to its subsequent restoration !”

It is much to be desired, that the knowledge above alluded to were more generally cultivated, and that young persons knew, at least, as much of the constitution of their own frame, as they do of the various inferior substances that are continually passing through their hands. They are aware that

china and glass will break if suffered to fall ; that silver and copper will tarnish in the smoke ; that steel will rust if exposed to the damp ; that linen and paper will scorch and burn if brought in contact with the fire. If they have to pack up a smart bonnet, they take care to provide a box of a proper size to protect its wiry frame and shining bows from being crushed by pressure ; if they keep a pet canary, or rabbit, they know, or take the pains to inquire, the proper kind and quantity of food with which it should be supplied ; if they possess a watch, they are well aware that its movements cannot proceed with regularity, if its delicate wheels are clogged with dust ; but they do not possess the same knowledge, or do not exercise the like consideration, with respect to that far more curious, more complicated, more susceptible, and more valuable machine, the human frame. While, however, we regret that this knowledge is not more generally possessed, and would recommend young persons to take proper means for acquiring it, it is not the object of this little book to do more than to direct the attention to a few simple suggestions, which are obvious to common sense, and corroborated by daily experience.

1. Air is essential to life ; and pure, free air is essential to health. For a female to be shut up in a close, confined room—to be constantly inhaling air which is spoiled by her very use of it, and which perhaps is rendered still worse by noxious effluvia, is only an experiment, how long existence may be continued under the most unfavourable circumstances. Health is quite out of the question : it is

impossible that it should exist. Let, then, the principle, "Pure air, and plenty of it," be deeply engraven on the mind of the youthful candidate for health, and let it be carried out in all her habits. The sense of smelling seems in a great measure to be given us in order to make us aware of the presence of that which would be injurious to our health ; but this faculty, like the moral sense of conscience, may be disregarded till it almost ceases to give any warning at all. It is no uncommon thing to enter a dirty hovel, surrounded by pigsties, stagnant pools, and offensive dunghills, and to find six or eight inmates crowded in a small apartment, rendered noisome by filth, and without the admission of a breath of fresh air. The stranger is instantly oppressed with a sense of faintness and suffocation ; but the inmates are perfectly at ease, and seem not at all aware of the presence of any thing amiss, or the deficiency of any thing desirable. But while they are thus unmindful, their health is gradually wasting away, unless circumstances should hasten the catastrophe by means of infection or some other outward cause, and then these stagnant recesses invariably prove the very receptacles and nurseries of disease in its most aggravated form. A portion of the same evil, though not to the same frightful extent, prevails in many houses of a much higher class than the hovels of poverty above alluded to. Indeed, few people are sufficiently aware, or at least do not act upon the knowledge, that air is essential to health. Servants are very apt to disregard it ; young people are very apt to be forgetful ; and the proper ventilation of a house is seldom secured

except by the direct vigilance of a mistress ; and even she is seldom duly alive to the matter, unless the habit of attention has been inwrought from her very childhood, or unless her family have been sufferers from neglect.

As prevention is better than cure, and precaution better than unavailing regret, it is earnestly recommended to young persons to cultivate a habit of enjoying the fresh and pure air, by which alone health can be promoted. That a sleeping room may be pure, the windows should be opened early in the morning. The best plan to secure this, is for each inmate to open the windows of her own chamber before she quits it : this should be so thoroughly wrought into a habit in early life, that the young lady would no more forget to open her window than to put on her frock. This personal habit will qualify her to be the monitor of others ; for, being accustomed to taste the pure air of the morning, if she should enter an apartment where the same precaution has not been observed, she would instantly perceive the defect, and instinctively proceed to rectify it. In fine weather, chamber windows should remain open through the day, and be closed before the damps of evening come on ; in rainy or foggy weather, it is not desirable to keep them open so long ; but in the very worst weather they should at least be open a few minutes once or twice in the day, to change and refresh the air : the worst air that can be admitted from without, is better than the confined effluvia arising from one or more persons having slept there. Sitting-rooms should be purified by the admission of air for a few minutes after each meal ; nor should passage or staircase

windows be forgotten, as they carry a current of air throughout the house. This subject has been dwelt upon at some length, from an earnest desire to infix on the minds of young persons a deep and habitual sense of its importance.—So much for air in the house.

It is equally important to the human frame to enjoy the purifying and invigorating influence of air out of doors. To say nothing of exercise, it is indispensable to every person in health to be daily exposed to the influence of the open air. The length and degree of this exposure will of course be varied by the state of the weather, and the circumstances of the individual; but health will neither be vigorous nor long perpetuated, where this daily exposure is neglected or set aside for every trifling cause.

2. Connected with air, may be mentioned habits of cleanliness, as highly conducive to health. The frequent and liberal use of cold water, to which not merely the face, neck, and hands should be subjected, but the whole body, either by the plunging or shower bath, or at least by means of a large sponge, or a coarse towel, is very important: these frequent and thorough ablutions are not only essential to thorough cleanliness, but will be found delightfully refreshing and invigorating; and a powerful preventive of colds and other diseases; as they promote the healthy circulation of the blood, and soften the skin, and free it from scurf and other impurities.

3. Nor is exercise a matter of less importance. The muscles and joints are formed for motion; and to a person in health, exercise is a real pleasure. All animals delight to skip and frisk about,

according to their various natures : if confined to one spot, they speedily become dull and unhealthy ; the blood cannot circulate properly, the lungs cannot draw in a full breath, the food cannot be well digested and turned to nourishment, and the flesh either wastes away or becomes unnaturally fat and lumpy. Even inanimate things are injured for want of exercise : a lock that is never used becomes choked with dust, or eaten through with rust ; nor is the human frame less susceptible of injury in this respect. In a group of young persons it is easy to tell, from their very complexion, the manner of their movements, and the tone of their spirits, those who are accustomed to close, sedentary employments, or to habits of languid indolence, and those who are accustomed to take active exercise in the open air. It is very desirable to walk where freedom may be indulged : a lively ramble in the woods or meadows, or a game at hoop, ball, or shuttle-cock in the garden, do ten times more good than a stiff, stately walk on the gay promenade. Besides this, much good exercise may be taken in-doors : making the beds, rubbing the furniture, churning, and other useful domestic employments, will do more towards keeping the roses on the cheeks, than many bottles of medicine, with this advantage, that there is no long bill to pay. Even the act of going up-stairs is very beneficial in strengthening the lungs : climbing a hill in the open air is still more advantageous ; it opens the chest, gives room for the lungs to play, secures the thorough circulation of the blood, and promotes both appetite and digestion.

4. The expansion of the chest is an object of great

importance. The chest (or ribs and breast-bone) is the case in which the lungs and heart carry on their wonderful operations. Mention was made, a page or two back, of the care which a young lady would take, in packing up a bonnet, to have the case of such a size as not to crush or press it : did it ever occur to her as a matter of importance, that the case which contains her lungs and heart should be of a proper size, or that it was at all a matter of her concern to keep it so ? What would she think if she saw a strong man take a thick cord, and tie it tightly round her frail band-box ? She would know at once, that her bonnet must be entirely spoiled, and there would be an end of it ; and if a strong rope were tied as tightly as possible round her waist, it would soon put an end to her too ; and the person who should do it, or attempt to do it, would be considered a murderer ; but the same thing may be done by herself as effectually, and as criminally, though more gradually. By the pressure of steel and whalebone, and the tight lacing of stays, the body may be much more closely compressed than in its original form : by long-continued use, a degree of pressure may be endured, equal to that which, if suddenly attempted, would have terminated life. The young lady may persuade herself and friends, that her stays are not at all tighter than is comfortable ; but if she could see a model of her form as it now is, compared with one of what it was when she wore the light easy dress of childhood, she would surely be disgusted at the hideous disproportion with which she had disfigured the handy work of God ; and terrified to think, if the chest was originally of the proper proportion for

its precious contents, in what a cramped and crushed condition must these contents be carrying on their movements now ! She would, in all probability, be reminded of certain spasms, and palpitations, and pains in the side, and fainting, which she had in vain endeavoured to conceal from her anxious parents, and for which, perhaps, she had been uselessly dosed with steel and assafoetida ; and perhaps her conscience would testify that she was herself the sole cause of her own sufferings, and her parents' alarms. Perhaps it would be too late to remedy the evil, and she would sink into an early grave, the victim of consumption, brought on by the barbarous practice of unnaturally compressing the form, and preventing the healthy play of the vital organs. Perhaps, convinced of the sin and folly of her past conduct, she would lay aside her torturing corsets ; and, conscientiously following the directions of her judicious friends, endeavour, if possible, to repair the mischief. In such a case, peculiar attention would be needed to the kind and degree of exercise, to the form and texture of apparel, to the quality and quantity of food ; in short, she must be under a strict regimen, and in time, perhaps, she might in some degree regain that free and healthy exercise of the animal functions, of which her folly had deprived her ; but it is probable that, through after-life, she would, more or less, occasionally suffer. How much better had it been from the first to yield to the dictates of reason and nature, and never to sacrifice at the shrine of folly and vanity so inestimable a treasure as health ! Remember, it is quite impossible that any unnatural pressure should be enforced on any part of

the human frame, without injury to health and comfort: tight shoes cramp the feet, occasion corns, and also stop the circulation, and thus produce head-ache. Wire pressing on the head often produces head-aches and fainting: stiff head-dresses are not so much the danger of the present day as they were formerly; but in this changing world, there is no fashion so odious but it may in time come round again, and therefore it is as well to put in a word of caution against it. Tight ligatures round any part of the body or limbs are alike injurious.

5. The human body is to be supported by food. One feature of the plan of the benevolent Creator has been to connect a sense of pleasure with whatever is necessary for the support of existence. It might have been a torment to us to eat; or the food by which our lives were to be sustained might have been rendered as nauseous to our taste as the bitterest physic; but the reverse is the case. We eat and drink, not as a necessary task, but as an allowed indulgence. A healthy appetite renders the reception of food agreeable and salutary. But then we need the restraint of reason to prevent our running to excess. If we eat and drink more than is necessary, or indulge our palates with undue variety and incongruous mixtures, eating and drinking, instead of being, as they were designed, subservient to our sustenance and vigour, become the very ministers of disease. Nothing can be more degrading to a rational being, than to be the slave of an appetite possessed in common with the brutes that perish. Nor can the gifts of God be abused without sin,

a sin, too, which invariably brings its own punishment. Some young people have been heard to say, that nothing which they like ever disagrees with them; and in proof of it, they will mention certain occasions on which they ate or drank what are generally reckoned unwholesome things without injury: this is a gross fallacy. "We must not suppose that, because a single excess of any kind does not produce a direct attack of disease, it is therefore necessarily harmless; for it is only when the noxious agent is very powerful indeed that its deleterious influence on the system becomes instantly sensible. It is the continued or the reiterated application of less powerful causes, which gradually, and often imperceptibly, effects the change, and ruins the constitution before danger is dreamt of; and yet so little are we accustomed to trace diseased action to its true causes, and to distinguish between the essential and the accidental in the list of consequences, that, as already observed, if no glaring mischief has followed any particular practice, within at most twenty-four hours, nine out of ten individuals will be found to have come to the conclusion that it is perfectly harmless, even where it is capable of demonstration that the reverse is the fact."

There are many young people who say they are well, and whose parents flatter themselves that it is with impunity they indulge them in luxurious eating and drinking; but whose tight-bound skin, and leaden hue, and hollow eye, sufficiently indicate to an intelligent observer, that by this false indulgence the seeds of active disease or of premature decay are nourished in their constitutions.

This is the case with many persons, who never for a moment suspected themselves guilty of excess ; indeed, so prevalent is the evil, that most persons might with advantage examine themselves and their habits. And what is meant by excess, temperance, moderation, etc. ? Why, I suppose that temperance and moderation consist with our eating and drinking what is conducive to support nature in the due and vigorous discharge of all her functions ; and that all beyond is excess. A healthy appetite, that has never been pampered and stimulated by variety and luxury, will be a safe guide ; what plain food it receives with a relish, and without producing any degree of languor and inertness, may be reckoned a fair allowance, provided the meals be taken with tolerable regularity, and at sufficient intervals. Three meals a day, at intervals of five or six hours, and no bits taken between, will be found amply sufficient, and most conducive to health, vigour, and real enjoyment. As to liquids, a small quantity will suffice, and that of the simplest kind : when a larger quantity is desired, especially if it be of a stimulating nature, it is at once the evidence and aggravation of disease. We are speaking now of the cultivation of habits ; and the young person who grows up in life with strict habits of temperance, moderation, and superiority to the mean pleasures of the table, is in all probability treasuring up a fund of health, activity, and enjoyment, for future years.

Before we quite quit the subject of health, it may be desirable just to remark, that early rising and regular hours are eminently conducive to it ; and also, that health may be essentially promoted

by a proper attention to clothing. There are many painful instances of its having been sacrificed to the foolish vanity of wearing thin shoes and stockings ; of consuming on outside finery, money which should have gone to furnish the wearer with warm woollen garments ; or of casting aside the warm garments of winter, and putting on the thin attire of spring, before the weather was sufficiently established to sanction such a change. These remarks will not be slighted by the young person who considers health (as we all ought to consider it) not merely a boon for personal gratification, but as a valuable talent and qualification for usefulness.

Among the personal habits of the young female, we may next recommend her to cultivate that of neatness in dress and appearance. It is not necessary to say many words on this subject, as we do not expect to improve either the inveterate sattern, or the lover of finery : the taste of both is so depraved, and they have so little perception of what is really graceful and attractive, that it seems as if it would be waste of time to argue with them : they must be left to find out, by the neglect they experience, or the contempt they excite, how disagreeable they make themselves to all persons of taste and discernment : but to the young person whose habits are just forming, a hint or two may be addressed with a hope of success.

We would recommend a scrupulous attention to cleanliness and neatness : the former has already been alluded to as conducive to health ; its minuter details are equally essential to comfort and lady-like appearance. Will it be offensive to allude to the well-cleaned teeth and nails, the

frequently-washed hands, the well-brushed hair, the delicate whiteness of the handkerchief, and cap if worn, the thorough neatness of every part of the dress from head to feet, however homely? These little matters will not be overlooked by the young woman who wishes to form good habits, nor yet by her observers. A gentleman who had been very much struck with the appearance and manners of a fine young woman, whom he had several times met in company, had occasion to call at the house of her father rather early in the morning; and pleased himself with the idea of seeing the object of his admiration in her domestic simplicity. The opportunity occurred; but it led to a decision quite the reverse of what he anticipated. He came away, and observed to a friend, that "Miss —— was mop-headed and feather-heeled." If the epithets need explanation, it is conjectured that the lady's hair was rough, and perhaps done up in unsightly curl-papers; and that the binding of her shoes was worn out, and untidily hung over in ragged fringes. These things were at least indications of a want of that thorough neatness and elegance on which so much of domestic comfort, as well as agreeable appearance, depend: so the gentleman thought, and never repeated his visit. Among the little things that go to constitute a good appearance, none are more essential to the feelings of a person who is neat from principle, and none more noticed by critical observers, than thorough neatness about the head and feet;—the smooth glossy hair, or the delicately clean, well-got-up cap; the tight, clean stocking, and the well-fitting and well-cleaned shoe: these are regarded as

unequivocal indications of a general spirit and habit of tidiness. The same principle will discover itself in the adaptation of the dress to the nature of the employment, the time of day, and the state of the weather. A thoroughly neat person will not be seen in the morning bustling about the house in remnants of shabby, worn-out finery : a dirty silk dress, an old gauze cap, with flabby bows, or crushed and faded artificial flowers, present the most shabby, untidy appearance that can well be imagined ; and, if the wearer should chance to be seen making pastry, or superintending other kitchen affairs, would give alike disgusting ideas of her cleanliness in cookery, and of her taste in dress. Similar ideas will be suggested, if a young female goes abroad, in cold or unsettled weather, in a flimsy dress, with thin, coloured shoes, and no clogs ; and returns with her unsuitable finery drenched, draggled, and spoiled. An accident may happen to the most prudent ; but the frequent occurrence of such adventures cannot fail to excite suspicion of their being occasioned by habitual want of judgment, discretion, and sense of propriety. Sometimes these accidents arise from heedlessness and inconsideration, and sometimes from silly love of finery, which cannot forego the gratification of displaying the smartest things that are possessed, however unsuitable they may be to the occasion, and however extensive may be the injury to which they and their wearers are exposed.

A young female, trained to neat and orderly habits, will go about her household affairs in the morning in a dress that will wash, with her sleeves

turned back, and with a clean linen apron. She could not endure to sit down to needlework in a dress on which there was a speck of grease or smut; and the only way to prevent such accidents is to wear a dress suitable to every purpose. When her domestic operations are completed, the gown and apron will be well shaken and neatly folded up; for she wishes even these to look smooth, decent, and free from dust, as long as they are worn. Having changed her dress, should she in the course of the day be unexpectedly called to render a little domestic help, she will have at hand a suitable apron, and a pair of linen cuffs to protect her sleeves. When she goes abroad, she will give herself time to consider whether the roads are dirty, and whether there are indications of rain; and she will go out equipped accordingly. By proper attention to these matters, several pounds in a year may be saved, and a much better appearance secured. Two young ladies, living, walking, and visiting together, alternately taking charge of domestic affairs, having the same allowance for personal expenses, and expected to make the same appearance, yet are placed in widely different circumstances, solely by the difference of negligence or proper attention in these particulars. The expenses of one are at least one-third more than those of the other, and her appearance at least one-third less respectable. Let this be brought to the test, and it will be found that the difference stated is within the actual limits. If the young lady, who has been accustomed carelessly to expose her apparel to injury by unsuitably wearing it, and laying it aside without proper attention, will only try, for

one year, the plan of changing her dress according to the work in which she is engaged; carefully protecting it from injury by cuffs, aprons, clogs, and other appliances of tidiness; smoothly folding up and putting out of the way of dust, brushing or shaking dresses; keeping linen in drawers and closets in neat order—she will find the savings in shoes, gloves, bonnets, dresses, washing, haberdashery, etc. etc. more than she expects. Thus, also, she will supply herself with a fund for charity, for furnishing herself with books, or for any other useful or philanthropic object, the want of which she has perhaps often regretted, but the means for acquiring which she never imagined herself to have in her own possession; while her appearance will be always neat and respectable, instead of tawdry and shabby. It is hardly necessary to say, that habits of neatness and good taste in dress will secure against the lavish display of costly and ill-assorted ornaments, which invariably indicate a mean and vulgar mind. Habits of well-principled moderation, too, will preserve their subject from the sinful wish to make an appearance beyond her means, or inconsistent with her station in life. Christian moderation teaches us to appear what we are, and to be content with such things as we have.

But in pressing on the young female the cultivation of good habits, very little success can be hoped for, unless we enjoin upon her the important duty of self-acquaintance and self-government. She who would in her habitual conduct exemplify whatever is excellent, amiable, and praiseworthy, must begin by cultivating the root

from which all these blossoms and fruits are to proceed : she must learn to " commune with her own heart," to " keep her heart with all diligence, for out of it are the issues of life." The comprehensive duty of self-government will include the *discipline of the thoughts* : " As a man thinketh in his heart, so is he." Thought is the source and spring of action ; and yet we are very apt to set them in contrast instead of in consequence, and to satisfy ourselves with our freedom from evil actions, while we are regardless of the roving of our thoughts. Now, in the Holy Scriptures, there is a great stress laid upon the thoughts : it is the characteristic of the wicked, that " God is not in all their thoughts : " it is the prerogative of God to take cognizance of our secret *thoughts*, and according to them He pronounces his decision of our character. He " saw that the wickedness of man was great upon the earth, and that every imagination of the *thoughts* of his heart was only evil continually." The malignant influence of the devil is directed to the thoughts : he presents his temptations by suggesting evil thoughts. The gracious operation of the Holy Spirit is directed to cleansing the *thoughts* of our heart ; and the movements of the renewed mind in repentance and holiness are in " forsaking his unrighteous *thoughts*," as well as his evil way ; in hating vain thoughts, and praying to be delivered from them ; and having the Divine law written upon the thoughts of the imaginations of the heart. If we wish to exercise a proper and successful government of our thoughts, the following suggestions will be found useful.

The heart and conscience must be purified by the efficacy of the blood of Christ, the atoning Lamb of God, which cleanses from all sin. While the heart and conscience are under the power of sin, the thoughts will naturally be evil; a corrupt fountain cannot send forth good streams: but if the "heart be sprinkled from an evil conscience," cleansed from the guilt and pollution of sin, then shall we be prepared and disposed to exercise our thoughts on holy and profitable subjects.

We must cultivate an intimate acquaintance with the word of God, as furnishing the best materials for thought. David intimated this when he said, "I hate vain thoughts, but thy law do I love." "How love I thy holy law! it is my meditation all the day." "Thy word have I hid in mine heart, that I might not sin against thee." And the apostle Paul directs us to the same holy treasury, both for pleasing meditation and profitable discourse, when he recommends that the word of Christ should dwell in us richly in all wisdom.

We must be frequent and earnest in prayer, that our thoughts may be guided and controlled by the influences of the Holy Spirit, for without them we shall never be able to detach our minds from the vain, frivolous, and perplexing things of time and sense, and to set them on things above: but if these sacred influences are shed abroad in our hearts, they will tend to purify and elevate the mind; the affections will be set on suitable objects, and then the thoughts will naturally turn upon them. Then, again, if we wish

suitably to regulate and direct our thoughts, we must habitually realize the conviction that they are under the Divine inspection: "He understandeth our thoughts afar off." We must also frequently take a review of our own thoughts in the way of self-examination. It might be very profitable, at the close of a day, to recall its hours and occupations; and recollecting, perhaps, that at such a time we were an hour or two alone, and engaged in some merely mechanical employment that did not demand the actual exercise of thought, to inquire, on what subjects were our minds engaged at those seasons? Were they like the fool's eye, roving to the ends of the earth in chase of some empty vanity, some frivolous pursuit, some corrupt imagination? or were they employed on some suitable and worthy object, some effort at self-improvement, some plan of benevolent usefulness, some ennobling theme of sacred meditation? This kind of self-scrutiny will not fail to be profitable, although it will, most probably, be humbling; for we shall find that "vain thoughts lodge within us," and we shall be led not only to recognise, but to welcome and implore Divine inspection. "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The regulation of the thoughts lies at the very foundation of character; and it is almost always in early youth that the habit is acquired, either of a vacant, indolent, visionary, desultory, unprofitable range of thought, which invariably leads to an idle and useless, if not vicious course of action; or that a salutary direction is given to

the bent of the mind, by which its powers are ennobled and enlarged, its aims and purposes elevated, and a beneficial course of action is adopted with decision, and pursued with vigour, discretion, perseverance, and success.

The young person who aims at excellence must also cultivate a habit of governing her *desires*. In moral genealogy, the desires are the offspring of our thoughts, and the parents of our actions. This is strikingly expressed in the confession of Achan: "I saw"—that is, I contemplated, I suffered my thoughts to run upon—"I coveted; I took," Josh. vii. 21.

Even in common things, much of the unhappiness of life, and most of our foolish schemes and ill-directed labours, are the consequence of our desires being set upon unworthy or unattainable objects. By suffering ourselves to desire objects which we had no adequate means of obtaining, or which, if attained, would not have done us any real good, our attention and efforts have been diverted from more suitable objects of pursuit, which by diligence and perseverance we might have obtained, and which would have rewarded our exertions; but either in the failure or success of our misdirected desires and endeavours, we find that we have laboured in vain, and spent our strength for nought. Many young persons have realized this in their choice of a business, in their desires after riches or distinctions, in the formation of their friendships and attachments. A great part of our daily thoughts and feelings move in the channel of desire: we scarcely think of an object, but it becomes a matter of desire or aversion.

We do not simply reason upon things, but in one way or other identify ourselves with the subjects of our thoughts. We think of things as we expect to be injured or benefited by them. "Wishes, hopes, and expectations," it has been justly observed, "are but modifications of desire." A wish is a feeble and indolent desire, an indolent aspiration after something which we deem desirable, but which we have no reason to regard as actually attainable, or which we do not intend to take the trouble of labouring to attain. Hope is the encouragement given to desire, under a strong probability of the attainment of its object. Expectation is the cheering confidence of hope, when the probability rises nearly to certainty. Since these exercises make up a large part of our daily consciousness, it is evident, that on the due regulation of our desires much of the happiness of life must depend. It is impossible that we could be happy, if this kind of mental operation were suspended; the mind would become a dreary blank: on the other hand, it is equally impossible to be happy, if the desires go forth with uncontrolled impetuosity after unattainable objects, or after objects which deserve not the energy of the mind bestowed upon them. Such vain desires are compared in Scripture to sowing the wind, and reaping the whirlwind. No person can be happy whose desires are unreasonable, extravagant, and intemperate. Happiness can only be attained in the restraint of desires, which are either unjustifiable in themselves, or calculated to issue in disappointment. The vanity of pursuing merely worldly desires, even though they should be realized to their fullest extent, is

affectingly set forth in the experience of Solomon, who, after attaining worldly prosperity in every variety, and to a degree unequalled among the children of men, left upon it this humiliating estimate of its value: "Vanity of vanities; all is vanity and vexation of spirit!"—a great cipher, and a great blot. If we would know the bitter results of yielding to sinful desires, we have only to read the first page of the history of the human race; for our first mother, permitting herself to *think* of evil, contemplated it till she fancied it was good; and then she *desired* it, and *took*, and *ate*, and *gave*. Thus began the history of all the sin and all the misery that have since overspread the world. How wise is the prayer, "Turn away mine eyes from beholding vanity!" How expressive the command, "Thou shalt not covet!"

If, by the guiding and restraining influence of the Holy Spirit, our desires are regulated aright, we shall never suffer our minds to run upon those objects which we cannot attain without sinning against God; or without injuring our neighbour; or without endangering our moral health, vigour, and spirituality. The desire of Gehazi was of the first class. Elisha, for the honour of religion, had refused the gifts of Naaman; but Gehazi desired them, and pursued his sinful desire, though at the risk of dishonouring his master's religion, and the certainty of offending God. Such, also, was the sin of Achan. Ahab's desire was of the second class, of course not exclusively, for we cannot injure a fellow creature without sinning against God. He desired the property of Naboth; and rather than check and mortify the

wicked desire, he gratified it, though at the expense of perjury and murder. The desire of Demas was of the third class. He did not go such flagrant lengths ; perhaps he would have shuddered at the idea of treachery and blood, and might even pride himself on his correctness and good character. The evil, in his case, was more insidious ; but it wrought such a change in him that the apostle, who formerly spoke of him with cordial affection as a Christian friend, had to say, with a sigh, " Demas hath forsaken me, having loved this present world." Oh what need have we to pray that Divine grace may sanctify our desires !

We should accustom ourselves to cherish those desires which, in their very indulgence, will promote our happiness ; such are all desires of a holy and benevolent nature. We cannot sincerely desire holiness, and exercise our minds in the contemplation of it, without in some degree advancing in its attainment : the very desires tend to purify and satisfy the mind. Nor can we cherish benevolent desires in vain : the very wish for the welfare and happiness of others, diffuses peaceful sensations in the bosom that cherishes it. Besides, it stimulates to the devising and adoption of means for its own accomplishing. She who begins by sincerely indulging a benevolent wish, never ends without becoming a real benefactor : and then, too, such benevolent desires will drive us, under a consciousness of our own very limited powers, to seek in humble prayer the aid of Him, whose resources and whose benevolence alike are infinite.

Then, as to regulating our desires for worldly good, or what seems to us good, we should

constantly cherish a deep sense of our ignorance, and liability to err; and therefore should pray to be guided aright, and that we may not be suffered to set our desires on that which is evil; but that the good we fail to ask may be bestowed, and the evil we ask be denied.

We should improve our well-regulated desires, as a stimulus to well-directed enterprise, and diligence in the use of lawful means: "The soul of the sluggard desireth, and hath nothing; but the hand of the diligent maketh rich." And when success crowns our diligent and persevering exertions, carried on in humble resignation to the Divine will, and dependence upon the Divine blessing, then, indeed, "the desire accomplished is sweet to the soul." The strength of our desires should be proportioned to the real value of the objects. How many persons have endured years of wretchedness in consequence of inordinately desiring objects which they could not attain; which, if they had attained, could not have made them happy, and in the absence of which they might have been happy, if their minds had but been well directed and regulated! Their disappointment and uneasiness were not in proportion to the value of the object, but to the eagerness of their desires. The only desires that never issue in disappointment, are those which lead us to seek our happiness in God. "Delight thyself in Him, and He shall give thee the desires of thine heart." And we cannot with safety suffer our desires to pursue worldly things of any kind, except in humble and entire submission to the will of God, and in due subordination to our soul's best interests, and the

promotion of our usefulness as well as our enjoyment. May it be the happiness of the young reader, in early life so to regulate her desires, as that she may in sincerity say, "And now, Lord, what wait I for? my hope is in Thee." "Thou shalt choose my inheritance for me." "Truly my soul waiteth upon God; from Him cometh my expectation. He only is my rock and my salvation; He is my defence; I shall not be greatly moved." "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."

The following verses of the excellent Dr. Watts sweetly express the workings of a mind whose desires are well regulated:—

How vast the treasure we possess!
How rich thy bounties, King of grace!
This world is ours, and worlds to come:
Earth is our lodge, and heaven our home.

All things are ours—the gifts of God,
The purchase of a Saviour's blood;
While the good Spirit shows us how
To use, and to improve them too.

If peace and plenty crown my days,
They help me, Lord, to speak thy praise:
If bread of sorrows be my food,
Those sorrows work my lasting good.

I would not change my blest estate
For all the world calls good or great;
And while my faith can keep her hold,
I envy not the sinner's gold.

Father, I wait thy daily will—
Thou shalt divide my portion still.
Grant me on earth what seems Thee best,
'Till death and heaven reveal the rest.

The *temper*, too, will need constant and vigilant regulation. Temper may be defined as the disposition of the feelings. When we describe a person as of a petulant, or a gentle, or a forgiving temper, we mean that the habitual tendency of his feelings is towards petulance, or gentleness, or forgiveness; and that those feelings in him would be more readily called into exercise, than feelings of an opposite class. Now, it is evident, that some kinds of feelings and tempers are more than others favourable to the discharge of duty, and to the enjoyment and diffusion of happiness. It is, therefore, our wisdom to maintain habitual control over our temper, to check its evil workings, and to guide it in the right way. To have the rule over our tempers, or to suffer our tempers to have the rule over us, expresses in other words the difference between being good, amiable, and happy, and being a wicked, disagreeable, miserable wretch.

This remark in its fullest extent applies only to the habitual course of the temper; but even its occasional and transient exercises partake, in a measure, of the same character, and exert a portion of the same influence. Habit is but a succession of acts. How exceedingly desirable is it that young persons should cultivate an habitual and well-principled government of their tempers; especially as the temper is peculiarly formed in youth, and an unhappy bias then indulged is scarcely ever effectually cured in riper years.

The temper and feelings are usually excited by our outward circumstances, and social intercourse. They have not, like the graces of faith and hope, chiefly to do with unseen things; but it is an important part of the office of the kindred grace of Love, to regulate them. Let them be placed under her presiding sway, and all will be well. "Thou shalt love the Lord thy God with all thine heart:" then no rebellious, murmuring tempers will arise against his dispensations; and "thou shalt love thy neighbour as thyself;" then no malevolent passions will be suffered to rise against his peace and happiness; for "love worketh no ill to its neighbour, therefore love is the fulfilling of the law."

The dispositions of mind which we should habitually cultivate, may be classified as those workings of mind which more particularly refer to the providential dispensations of God towards us; and those which have more direct reference to our fellow creatures.

Under the first class we may reckon *humility*, *submission*, and *contentment*; the second will comprehend *benevolence*, *meekness*, and *forgiveness*. *Humility*, or a just sense of our own characters, claims, and deserts, must lie at the root of all good training of the temper in general. We are the creatures of God. From Him we have derived our existence, and all our enjoyments. He was under no obligation to bestow them; they are free gifts, and we ought to possess them with thankfulness. We are *mean* and *insignificant* creatures, and might be considered far beneath the notice of God. Surrounded as He is with

mighty angels and archangels, and still more infinitely glorious and happy in himself, we may well say, "Lord, what is *man*, that thou art mindful of him? and the son of man, that thou visitest him?" We are *guilty* creatures, and as such we have forfeited all our mercies, and merited the wrath and vengeance of God; and yet we are permitted to live, and to enjoy unnumbered mercies. Surely "it is of the Lord's mercies that we are not consumed," and "because his compassions fail not: they are new every morning."

Humility, while enumerating the undeserved mercies of God which we enjoy, may also be properly employed in comparing our lot with that of others.

"Not more than others we deserve,
Yet God has given us more."

Even as Christians we must feel ourselves as mere cumberers of the ground, compared with many dear servants of God, whose lot has nevertheless been far less privileged than ours. We have food, raiment, peaceable habitations, and friends; while many, of whom the world was not worthy, were forced to wander, and lie exposed; being driven into deserts and mountains, and into dens and caves of the earth; clad in sheep-skins and goat-skins; being destitute, tormented, afflicted. Oh what deserved ills are we continually preserved from! of what undeserved mercies are we the daily recipients! Proper feelings of humility before God, will tend wonderfully to sweeten and regulate the temper and feelings in all respects.

We should also cherish a spirit of *submission*.

As creatures, God has a right to govern us as he pleases: it is our duty to submit, and it is both useless and sinful to rebel and repine. But we are permitted to view the matter in a more inviting and endearing aspect. If we are Christians, God is our Father; and as a wise, and kind, and tender parent, he orders all things for the welfare of his children. We are ignorant, inexperienced, and unfit to manage our own concerns; our greatest satisfaction must arise from knowing that our Father will manage—our Father will provide. We have only to obey, and submit, and follow. He knows best what to bestow, or refuse, or withhold, or inflict; and He has our welfare so much at heart, that He will be sure to administer the right dispensation at the right time. We cannot alter our condition by fretting and perplexing ourselves; still less can we gain tranquillity and peace. These belong only to the child-like spirit, that casts all its care upon Him who careth for us; and carries every thing by prayer and supplication, with thanksgiving, to a Father's disposal, and reposes on a Father's love and care: then the peace of God, which passes all understanding, keeps the heart and mind, through Christ Jesus. Oh, then, if we would learn to govern our tempers aright, let us cultivate this sweet spirit of submission:—

“I charge my thoughts—Be humble still,
And all my carriage mild;
Content, my Father, with thy will,
And quiet as a child.”

The want of this humble, submissive spirit always deprives worldly men of real enjoyment in the midst of all their possessions; and the opposite of

it often drives them, when worldly losses and crosses come upon them, to turbulence and desperation. In the expressive language of Scripture, "they fret themselves, and curse their king and their God, and look upward." Even true believers, for want of cultivating these holy habits of mind, often act very inconsistently with their profession, and bring upon themselves and those around them much needless misery. If the prophet Jonah had cultivated a spirit of humble submission to God, he would have spared himself much sin and misery, of which his history is the painful record. In particular, he would not have yielded to that fretful, irritated, rebellious state of mind, that led him to say, on the withering of a gourd, "I do well to be angry, even unto death."

But there is also a spirit of *contentment*, which we shall do well habitually to cherish and cultivate; not merely a spirit of submissive yielding to things as they are, but of cheerful satisfaction in them; a spirit that loves to look at the bright side of things, and makes the best of them; that is so taken up in counting the mercies, that some of the little troubles pass unnoticed, and even the great ones look smaller; and if they are not really lighter, the spirit is strengthened to bear them. In going along the streets of London, I have sometimes thought a spirit of Christian contentment was like a porter's knot; it enables the possessor to carry a great load with ease and cheerfulness; while a fretful, murmuring spirit is wearied out with a burden half the weight. David was under the happy influence of a contented spirit when he uttered such sentiments

as these :—" I will bless the Lord at all times ; his praise shall continually be in my mouth." " How precious are thy thoughts unto me, O God ! how great is the sum of them ! If I should count them, they are more in number than the sand." " Bless the Lord, O my soul ; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits ; who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies." Oh it is a happy thing to have the soul in such a cheerful, thankful frame ; and a bounden duty to cultivate it ; and to learn, like the holy apostle, " in whatsoever state we are, therewith to be content ;" to be instructed and habituated both how to be abased and how to abound, both to be full and to suffer need ; and to find that we " can do all things," and bear all things, and be happy in the midst of all things, " through Christ, which strengtheneth us," Phil. iv. 13.

" Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise.

Give me a calm and thankful heart,
From every murmur free ;
The blessings of thy grace impart,
And make me live to thee.

Let the sweet hope that Thou art mine,
My life and death attend ;
Thy presence through my journey shine,
And crown my journey's end."

In order to the proper government of our tempers towards our fellow creatures, we should carefully cherish and cultivate a spirit of *benevolence*—a disposition to take pleasure in the happiness of every living thing. This disposition will manifest itself in various ways, according to the several relations we sustain to others. To those above us it will inspire suitable feelings of respect, deference, and good-will; we shall render “honour to whom honour is due.” To those in any way beneath us it will inspire condescension and kindness; we shall learn not to mind high things, but to condescend to men of low estate. It will inspire compassion to the afflicted and destitute, philanthropy to all mankind, whether friends, strangers, or enemies; and, what is, perhaps, most difficult of all to learn, it will teach us consideration to those around us. A proper regard to the feelings, wishes, expectations, and claims of those with whom we come in contact, is one of the highest attainments of Christian benevolence; and it is, perhaps, one of the most unequivocal evidences that the fountain of the heart is purified by Divine grace. This is the disposition that must and will do good; that will be alive to every opportunity and call to do good; and it will wonderfully quicken the invention and exertion to devise and carry out plans and means for effecting its benevolent purposes. It will seek and it will find happiness in witnessing and promoting the happiness of others. Genuine benevolence is one of the most effectual sweeteners and regulators of temper; for “love suffereth long and is kind, love envieth not; love vaunteth not itself, is not puffed up,

doth not behave itself unseemly, seeketh not her own :” yes, benevolence is the very antipodes of selfishness, and selfishness is the most fruitful source of evil tempers.

Another disposition to be cultivated is *meekness*. This comprehends candour, or a disposition to put the best construction on the words and actions of others ; opposed to that bitterness of spirit which would magnify every trifle into a cause of offence. “ Love thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; believeth all things, hopeth all things.” It includes forbearance, or a disposition to overlook and pass by offences rather than to resent them. This is opposed to a hasty spirit—a spirit of burning wrath. “ Be slow to wrath.” “ Love suffereth long, and is kind ; beareth all things, endureth all things.” It will guard us also from giving utterance to hasty and bitter expressions, whatever provocations may arise. It will lead us to give up a right rather than contend for it ; to maintain quietness in the midst of strife ; not to return railing for railing, but, contrariwise, blessing ; and to answer the rashness of folly and impetuosity with the meekness of wisdom. A meek and quiet spirit in the sight of God is of great price ; it is one of the brightest ornaments that can adorn a young female ; it should be constantly sought by prayer, and is well worth all the labour and self-denial she can bestow in attaining it. Many really pious persons have had bitterly to lament over their want of this Christian meekness and self-possession : though possessing a spirit of general benevolence, they have been the subjects

of great irascibility of temper ; and on a sudden, though, perhaps, trifling provocation, have expressed themselves with very unbecoming warmth, have wounded the feelings of others, and made themselves work for bitter repentance. Dear young people, cultivate a meek and lowly spirit, if you would be happy in yourselves, beloved by those around you, and an ornament to your Christian profession.

Then we must cultivate, also, a spirit of *forgiveness*. In this world of sin, where we carry about so much imperfection in ourselves, and meet so much in others, it is impossible but that offences will come. Well, then, we must accustom ourselves to the delightful habit of forgiving and forgetting all the injuries we sustain. Why should we fret our minds and embitter our spirits by brooding over them ? It will never repair them. The best way is, with Christian magnanimity and benevolence, to obliterate them all from the book of our remembrance. It is easy to forgive injuries, if we realize the motive and the model—"even as God, for Christ's sake, has forgiven us ;" and it is easy to forget them too, if we heartily set about returning good for evil. If our hearts are really set upon doing good, we shall not have much time or feeling to waste upon resenting the injuries we may suffer ; but, in spite of all offences, we shall be kind one to another, tender-hearted, forgiving one another. One idea suggests itself which must not be overlooked. In recommending to young persons the cultivation of these dispositions and habits of mind, it is possible for them to imagine that their circumstances do not call for the exercise

of all this benevolence, meekness, and forgiveness: they have not as yet any great evils to encounter, any great injuries to sustain. They should, however, be reminded, that the little vexations and petty provocations of every-day life call for the exercise of these graces no less in reality, though not equally in degree, than the more serious offences and formidable troubles of the great world: and as the child who has not yet learned warily to turn aside, or surmount the little obstacles that obstruct his path in the carpeted nursery, is utterly unfit to make his way over the rough pebbles of the street,—so if young persons have never learned that self-discipline which will enable them to bear with patience their own little trials, it is vain to suppose that, when greater ills assail them, they will at once start to the possession and exercise of those graces which the occasion requires. Depend upon it, the earlier you study the grammar of patience, forbearance, self-denial, and forgiveness, the more thoroughly will its great principles be inwrought into your very frame, and the more easy will be its exemplifications when occasions arise.

But now, supposing that these holy principles are inwrought into the heart, (and the supposition implies that it is under the renewing, softening, and sanctifying influences of Divine grace,—for benevolence, meekness, and forgiveness are not the natural growth of the human heart,) and that we wish to encourage their stability and growth, we must guard against the very first tendency to the workings of an evil temper, whether sullen, morose, or passionate; check the first angry thought; reason with the heart, “Do I well

to be angry?" We must recollect the precepts of Scripture, the example of the Saviour; and send up a prayer for strength and grace to resist the devil. "The discretion of a man deferreth his anger." "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." If conscious of the risings of evil temper, at least let the expressions of it be resolutely controlled. In such a case, how suitable is the psalmist's prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips!" If we can sufficiently command ourselves to give utterance to the "soft answer which turneth away wrath," it may be well to endeavour to throw the oil of peace upon the waves of passion; at least, let us forbear the "grievous words which stir up strife," and which would add fuel to the flame of our own irritation, as well as provoke an angry reply from another. We should also duly consider the dispositions and tempers of those with whom we have to do. We have our own peculiarities, and we wish them to be borne with: let us learn to bear with those of others, "and consider one another, to provoke," not to wrath, but "to love and to good works." Study to ascertain what may be calculated to soothe and please, and practise it; and avoid what would have a tendency to disturb and annoy. Thus "seek peace, and pursue it:"—the repetition, if such it be, is excusable.

The application of these principles is suitable to the minute circumstances of every-day life; indeed we are more apt to be off our guard in trifles than in greater matters. Mr. Newton used to

say, "It requires as much grace to bear well the breaking of a china plate, as the loss of an only child." The peace and comfort of domestic life are broken up, not so much by violent quarrels upon important matters, as by a succession of petty irritations, altercations, and disputes about the veriest trifles, so insignificant in themselves, that their very origin can hardly be remembered. If we would cultivate a peaceable disposition in ourselves, and enjoy and diffuse harmony with those around us, we must, even in these small matters, constantly endeavour "to keep the unity of the Spirit in the bond of peace." If conscious of having given offence, we should be humble and prompt in our acknowledgments; if no offence was intended, a kind and candid explanation may set all to rights. It would be better to bear a little undeserved blame, than to hazard further irritation by self-justification. But, if conscious that the fault really is with us, we ought to confess and apologize, and shall honour rather than disgrace ourselves by doing so. It is a proud and malevolent spirit that would be unwilling thus to yield; but "yielding pacifieth great offences." Then let there be no approach to an implacable and unforgiving spirit. If injured, let it be our glory to pass by a transgression, heartily to forgive the offender, and to hail, or to originate the first motion towards reconciliation; and "let not the sun go down upon your wrath;" and "when ye pray, forgive, if ye have a quarrel against any." Surely we must practise these commands, or we can never venture to say, "Forgive us our trespasses, *as* we forgive those that trespass against us."

Self-examination is an important means for guiding us in the regulation of temper. Even five minutes spent every evening in reviewing the state of our mind and feelings through the day, would be of essential use, in leading us to recollect our sins and failings, and tracing them to their source. It would humble us before God, under a sense of our imperfections; it would make us aware of our weak points, and lead us to set a special guard against them for the future; and it would give us a growing conviction of our need of Divine grace and strength to quicken our vigilance and fortify our resolutions.

Then, there is a mirror which we should constantly contemplate, in order to show us the deformity of our own evil tempers, and to lead us more and more to admire and imitate the sweet lines of benevolence, meekness, patience, and forgiveness, which we there behold. It is the perfect and glorious example of our blessed Lord. "I beseech you," said the apostle, "by the meekness and gentleness of Christ." "Let the same mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke." "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps;

who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Finally, be ye all of one mind, having compassion one of another; love as brethren; be pitiful, be courteous." "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

May each dear young reader of this little volume become a follower of Christ in this important particular. By partaking and displaying the spirit of Christ, may it be evident to those around her that she belongs to Him. By her Christian temper may she be enabled to adorn and recommend the gospel of Christ; may its benign influence be diffused through all her spirit, and create a little halo of peace and happiness around her; and thus may she be gradually assimilating to the temper and habits of that blessed world,

"Where peace like morning dew distils,
And all the air is love."

Having entered somewhat at large on the

government of the thoughts, desires, and tempers, as these are the springs of our words and actions, it will be the less needful to say much on these particulars: "Make the tree good, and the fruit will be good also." A few words on each will suffice.

The faculty of speech is a most noble and excellent endowment, and has been justly denominated the glory of our frame. It is the organ by which we communicate to others the workings of our reasoning powers, and by which we express the praises of our Maker. It is an instrument of great power: and, according to the manner in which it is regulated, may exercise a very beneficial, or a very injurious influence on ourselves and on those with whom we associate. It involves a very serious and awful responsibility; for the Lip of Truth has declared, that "for every idle word that men shall speak, they shall give account thereof in the day of judgment; for, by thy words thou shalt be justified, and by thy words thou shalt be condemned." "For out of the abundance of the heart the mouth speaketh." The government of the tongue, however, is a matter of no small difficulty. "The tongue," says the apostle James, "can no man tame;" it is "a little member," but of great power; "it is an unruly evil, full of deadly poison." It must, however, be regulated, or we can have no evidence of being possessors of true religion; for, "if any man seem to be religious, and bridlETH not his tongue, but deceiveth his own heart, that man's religion is vain." Difficult as is this attainment, it is not hopeless; for "the things that are impossible with men, are possible with God," and his grace can enable us to tame,

restrain, and regulate this unruly member. This is, indeed, so high a Christian attainment, that the individual who habitually exercises it in a high degree, may be considered as having gained a noble ascendancy over all his bodily senses and faculties, and brought them into a state of subordination to the authority, and of subserviency to the purposes of the renewed mind. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Does the young reader perceive the importance of governing aright this active member, and desire some directions by which she may attain the habitual ascendancy which is so desirable? The sentiment of the psalmist is peculiarly applicable : "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." The word of God directs our attention first to the fountain of speech. Unless the mind were stored with ideas, the language of the lips would be but unintelligible and unmeaning jargon. But, then, what is the character of this store? Is it good or evil? for "a good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Those only whose hearts are endued with heavenly wisdom are qualified to "speak of excellent things, and the opening of their lips shall be right things." Let the heart be enriched with holy love, and then "she openeth her mouth with wisdom, and in her tongue is the law of kindness." Let grace reign in the heart, and then the speech will be "always with grace, seasoned with salt." "Let the word of Christ dwell

in you richly in all wisdom," and then the conversation will be "that which is good to the use of edifying, that it may minister grace unto the hearers."

Scripture will direct us to consider the sins of the tongue, and to avoid them; such as *falsehood*, or any deviation of any kind from strict truth, whether it be by equivocation, exaggeration, misrepresentation, or suppression. "Wherefore, putting away lying, speak every man truth with his neighbour." Imitate Him in whose lips was found no guile, and who marked among his disciples with especial honour, Nathanael, an Israelite indeed, and a man without guile. Beware of transgressions against the law of Christian kindness and *charity*. "Speak evil of no man." "Speak not evil one of another, brethren." "Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."

Among the sins of the tongue, or the abuses of speech, against which we are cautioned in Scripture, are transgressions of the laws of *purity* and *delicacy*. However veiled, the most distant allusion to impurity is polluting. Disguise is no shield from moral contamination; and "it is a shame even to speak of those things which are done of them in secret." It is a great privilege to have been always accustomed to society in which the most

sacred regard to delicacy is cherished, and in which one may safely join in the utmost freedom of conversation, without danger of hearing a remark that could call up an impure imagination, or excite a modest blush. According to the apostolic rules, "Let no corrupt communication proceed out of your mouth,—neither filthiness, nor foolish talking, nor jesting, which are not convenient;" indeed, which are not to be tolerated in Christian society, being highly offensive to God, and injurious both to the speaker and the hearers. The caution here given will peculiarly apply to the use of words set to music—a matter in which even well-disposed young females may inadvertently be led to utter expressions, from which, if they understood their import, they would turn away with horror and disgust. It has been observed, upon the above apostolic caution; "From the terms employed, the apostle is supposed to advert to artfully turned expressions, in which more is meant than meets the ear, and more than the modest ear could tolerate,—in which, by words of double meaning, there is displayed the execrable evil that renders terms, not in themselves indelicate, the vehicle, when artfully combined, of conveying ideas indelicate in the highest degree. From uttering and from hearing this language of deep depravity, may the God of all grace preserve the young!"—This censure applies in no common degree to many favourite poetical effusions, which sometimes, with their musical accompaniments, find a place where they ought not to be—on the pianoforte of young ladies in religious families. Surely this implies a sad want of circumspection on the part of their

instructors. There is not such a dearth of poetry, expressing only sentiments of a correct, refined, and exalted character, as to drive the children of Zion to learn the corrupt songs of the heathens: if it were so, we should be ready to join with those who condemn music as a heathenish accomplishment; but we need not do this, while we are taught to consecrate the delights of music to the praises of God (Psalm cl.); and to employ psalms and hymns and spiritual songs as an appropriate accompaniment, "singing and making melody in our hearts unto the Lord."

Nor is it quite unnecessary to caution even young females against the sin of *profanity*. We do not, indeed, suppose that any young reader of this book is likely to be guilty of such extreme vulgarity, and such extreme wickedness, as to utter the language of gross profanity; but there are many inadvertent expressions, which in some measure partake of the sin. The thoughtless utterance of the common phrases, "God bless you," "It was quite a God-send," and many others, at least imply a want of that deep reverence which should always accompany the utterance of the sacred name; and even the exclamations, My goodness! My patience! Bless me! Upon my word! As sure as I am alive! Dear me! etc., are at best foolish and unmeaning, and come within the censure of the Saviour's rule: "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

The tongue transgresses when it is suffered to overleap the boundaries of *discretion*, either by talking *foolishly*, uttering a number of idle frivo-

lous sentences for the mere sake of talking, without any effort to impart or to gain instruction ;—by talking *imprudently*, communicating to indifferent persons family affairs and circumstances which ought not to be disclosed ; repeating opinions or remarks on persons or characters which may do injury or give needless offence ; or indulging an idle curiosity, by prying into the concerns of others, in which we have no actual or benevolent interest ; or by talking *immoderately*, and engrossing the conversation to the annoyance of others, who think they have an equal right to be heard ; and probably to great personal injury, by preventing others from speaking who would have said something much better worth hearing and remembering. Therefore “let every one be swift to hear, slow to speak.” “In the multitude of words there wanteth not sin : but he that refraineth his lips is wise.” “Seest thou a man that is hasty in his words ? there is more hope of a fool than of him.”

In seasons of peculiar danger, it behoves us to set an especial guard on the door of our lips. “I will keep my mouth with a bridle,” said David, “when the wicked is before me.” “Go from the presence of a foolish man,” said Solomon, “when thou perceivest not in him the lips of knowledge.” It is a mark of wisdom to shun the society of the giddy and the vain, and to seek that of the good and wise ; for “he that walketh with wise men shall be wise, but a companion of fools is in great danger of imbibing and imitating their folly. If occasionally and unavoidably thrown into such society, it will be the part of wisdom, if possible, to shut the ears against hearing their

vain discourse ; at least, to lock the lips in silence, rather than to join in it. The state of our own minds and feelings, too, if wisely considered, will often restrain us from giving them utterance ; in a moment of sudden irritation, or frivolous excitement, we shall often best show our wisdom in silence. "First think, and then speak." This one rule would suppress many vehement and unwarrantable expressions, which may result in great mischief, both to the hearer and the utterer. Should conversation at any time degenerate into expressions of levity or contempt for sacred things or religious persons, it is a duty wholly to abstain from taking a part in such conversation, or to meet it only with gentle, yet firm expressions of rebuke.

But in the government of the tongue, we should not be content with restraining it from wandering, and guarding it against evil ; we should be intent also on employing it for good. The language of modest inquiry will be most becoming and most profitable to young persons, especially in the presence of their superiors in age, wisdom, and piety. They will also do well to encourage among their young companions, conversations that shall tend to mutual improvement ; nor will they overlook opportunities which may be afforded, even to them, of communicating instruction to others. The little Israelitish maid made a good use of her tongue, when she modestly directed the attention of her master Naaman to the prophet of the Lord, who cured him of his leprosy, and directed him to the true God.

"The tongue of the wise is health : " our hours

of social intercourse, if well employed, may prove the seasons both of seed-time and harvest. It would be well every evening to reflect on the conversations of the day, to reprove ourselves, and repent over our vain and idle words, and our neglect of improving the opportunities afforded of gaining instruction or of doing good; and to note any valuable suggestions and remarks which we may have gleaned from the conversation of others. "A word spoken in season, how good is it!" "The words of the wise are as goads, and as nails fastened in a sure place." "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." Where sentiments of wisdom and piety form the theme of conversation among the young, the peculiar blessing of Heaven is often seen to rest. They take sweet counsel together, and strengthen each other's hands in God. As it was with the disciples going to Emmaus, while Jesus is their theme, he becomes their companion; his love is shed abroad in their hearts; and they say one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day When I make up my jewels."

Now, having suggested to the young female these hints, as to her personal habits in regard to

her health, her dress, and appearance, and to the government of her thoughts, desires, tempers, and words,—a little must be said about her habitual conduct. Let integrity, benevolence, and discretion preside over all her actions, and let them be at once animated, consecrated, and sanctified by piety ; and she will then be all that this little book contemplates for her—all that can satisfy the wishes, crown the hopes, and requite the labours of pious parents and instructors—all that can render her happy in herself, and a blessing to the circle in which she moves.

The following sentence is worthy of being written in letters of gold, or, what would be far more useful and honourable, of being treasured in the mind and engraven on the heart of every young female, and exemplified in her daily conduct. “ Integrity is the first moral virtue, benevolence is the second, and prudence is the third : without the first the two latter cannot exist, and without the third the two former would be often rendered useless ; ” but where they unitedly preside, they will insure the harmonious exercise of whatever is honest, just, pure, lovely, and of good report. A few examples will show the universal application of these comprehensive principles to all the ordinary actions and circumstances of life. They will promote other good habits, such as docility, industry, economy, usefulness. “ It is not *just*,” observes the young person of strict integrity, “ that I should live in helpless dependence, receiving benefits and rendering none : I must endeavour to learn, and in every way to make myself useful. My parents have kindly exerted themselves, and provided for me in my

helpless years : what can I do to requite their kindness, and promote their comforts ?” It may be that their circumstances are such, that comforts procured by the talent, industry, and self-denial of their children, would by no means be superfluous : the well-principled young person would need no further stimulus. But supposing the family to be in circumstances of competence and comfort, benevolence will stimulate the young female to acquaint herself with, and employ herself in, whatever may do good to her fellow creatures in a wider circle ; and really this should be understood as the design of Providence, in conferring on any individuals a sufficiency of the good things of this life without their personal exertions : they are not set at liberty to waste their time in yawning indolence, or to consume their property in pride, extravagance, and self-indulgence ; but they are set at liberty to enable them to do good, and this should be the object of their lives.

Prudence, too, concurs in enforcing this improvement of time and abilities ; for she suggests, “ This is a changing world : in the course of its vicissitudes, those who now enjoy an ample competence, may be cast into circumstances of destitution. How desirable would it then be to have acquired such habits of intelligence, industry, and perseverance, as would render it no hardship to turn to some useful employment for their own support !” Then, again, “ the liberal soul deviseth liberal things ;” and in order to carry out her various plans of benevolence, and to extend her means of doing good, the young person will be

led to practise economy in her personal expenses. Integrity will impress on her the indispensable duty of keeping her expenditure within the limits of her resources ; prudence will enforce the necessity of acting on a plan, keeping a regular account of income and expenditure, and so moderating expenses as to have always a reserve in store ; and benevolence will suggest the best appropriation of such a surplus, even that of doing good to the bodies and souls of our fellow creatures, to the very widest extent of our capabilities. The young female who has early acquired the habits of obtaining useful knowledge, of diligently improving time, of exercising a wise economy and judicious and benevolent application of property, although these habits may have been exercised on a very small scale, possesses within herself the principles of extensive usefulness, which will be limited only by the circle wisely assigned her by Providence.

In going through this chapter, and indeed throughout the book, it has continually suggested itself to the mind of the writer, " But is the young reader supposed to be pious ? Is she a follower of Christ ? If not, what avails it to present to her instructions and appeals founded upon the principles of religion ? " The reply has constantly been, " I know of no other principles on which successfully to inculcate what is moral, and amiable, and useful. Should I attempt it, it would be like planting a tree without a root, or building a house without a foundation. There would be no spring of vitality ; no source of real fruitfulness ; nothing that could ever maintain its standing

against the blasts and storms of life. I must go to the Bible for my instructions, for elsewhere I can find nothing so good ; and I must take those instructions, and give them, too, upon their own principles and sanctions ; and they uniformly proceed upon the principle, that every person ought to be religious. In all the Bible, I cannot find a single direction how to be happy and useful without God in the world."

No, my dear young friend, the person who desires this, desires what can never, never be attained, and what it is a sin even to wish to attain. If we form a picture of happiness from which God is excluded, it is an awful proof that we are "enemies to God by wicked works," and those evil propensities and passions which have their origin in enmity against God, will, sooner or later, work the destruction of our own happiness, and that of all over whom our influence extends. And then, even if it were possible, why should we wish to leave out religion as the basis of character and happiness ? Why should we be content with any thing short of the best, when the best is offered to us ? Religion is not only the one thing needful, which we cannot do without ; it is the one thing invaluable, which will enhance and sweeten whatever else we possess, and which could even make us happy in utter destitution of all besides. Oh, then, my dear young reader, may you be earnestly desirous of seeking that "fear of God" which "is the beginning of wisdom ;" for "when wisdom entereth into thine heart, and knowledge is pleasant unto thy soul ; discretion shall preserve thee, understanding shall keep thee." "Happy is the

man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared to her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." "Remember *now* thy Creator in the days of thy youth," for life is uncertain, and youth may be the only time allotted you. Remember him *now*, for if you live many years and see much good, the knowledge and favour of your Creator are essential to the real enjoyment and improvement of life. Remember him *now*, for the days of evil will come, and then you will assuredly want support and consolation, which none but God can give you. Remember your Creator *now*, and then you will be ready for whatever future services and sufferings await you; and death, whenever it comes, will be only the messenger to introduce you to the immediate presence of Him, whom, having not seen, you loved. There are many peculiar distinctions and advantages connected with early piety, which, if duly considered, should lead young persons, instead of wishing to use delay, to be anxious for the possession of true religion at the very earliest period at which it might possibly be obtained. Early piety has been peculiarly honoured with the Divine acceptance. "I love them that love me, and those that seek me early shall find me."

Then, the earlier religion is implanted in the heart, the less it will have to contend with. The human heart at best is a bad soil, and apt to send forth noxious weeds; but it is an unspeakable privilege to have it early brought under culture, and to have good principles instilled, and, by the power of Divine grace, taking firm hold; there is not so much of evil to unlearn and root up. Piety will save from many snares in early life, by influencing all the connexions and intimacies of life, and preserving from such as would be insnaring, corrupting, and dangerous. It was said by one who knew from experience, "If once these connexions are formed, you can hardly conceive the difficulty there is in breaking through them when convinced of their dangerous tendency. Nor is it a small trial to be spared (and it is generally experienced by those who become religious after they have been connected with gay and worldly persons) the ridicule and opposition which these connexions will occasion. Besides this, the conversation, the books, the amusements to which such society introduces, have, in recollection, been a dangerous snare, or a painful disturbance, even long after they have been forsaken." Then again, early piety is generally eminent piety. Obadiah feared the Lord from his youth; and it is said, "he feared the Lord greatly." The most useful and eminent Christians, the most stable and ornamental in their profession, and the richest in experience and enjoyment, have generally been those whose youth was consecrated to God: "They that be planted in the house of the Lord shall flourish in the courts of our God. They shall

still bring forth fruit unto old age ; they shall be fat and flourishing." " Like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper." Religion, it has already been observed, will exert its influence in the formation of acquaintance and connexions in life. It ought—it will, if genuine and vigorous—preserve from forming any but such as are suitable and beneficial ; for what concord hath Christ with Belial ? or how can the disciple of Christ endure the thought of connecting herself with his enemies ? And when connexions are formed, religion will teach and enable conscientious young persons to act in them with consistency, propriety, and usefulness. As they advance in life, the happy subjects of religion will walk within their house in a perfect way, and command their children and their household after them to keep the ways of the Lord. Their children and servants will be assembled around the domestic altar, and conducted to the house of God ; while the pious consistency of the example they witness in the heads of the family will carry to their minds irresistible convictions of the truth and importance of the religion they profess ; and will probably be the means, under the Divine blessing, of leading them to become partakers of it. They, in their turn, will enter into other families, and carry into them the savour of piety, and thus to an incalculable extent, and to distant generations, good may be extended by the early piety of one individual !

Then, what a delightful retrospect will be afforded to declining age in the review of a long

life, all devoted to God. Many, many imperfections will be recollected and grieved over; and a good hope through grace will repose on the merits of Jesus Christ alone; yet there will be a delightful consciousness of sincerity and self-dedication: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not"—"All thy ways with me have been faithfulness and truth"—"Not one good thing has failed me of all that the Lord my God has spoken"—"I have waited for thy salvation, O God"—"I will go in the strength of the Lord God, making mention of thy righteousness, even of thine only"—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day"—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Such, dear young reader, are some of the privileges of early piety; and will not *you*, from this day, cry unto God, "My Father, thou art the guide of my youth?" May you be enabled to do so in sincerity and truth; may you be satisfied early with Divine mercy; then will you rejoice and be glad all your days.

I cannot quite close this chapter without reminding you that man is a sinner, and has wandered far from God, and therefore religion must begin in a return to Him; that there is only one way in which God will accept and receive sinners, namely, through the atoning sacrifice of his dear

Son; for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" that as a sinner you are averse to good and prone to evil, and that you can do nothing aright but by the assistance of the Holy Spirit working in you, both to will and to do; that it is your duty and privilege by earnest prayer to seek the gift of the Holy Spirit; that if you would live a life of holy obedience and usefulness, you must live a life of daily communion with God; and that if you are a possessor of the grace of God in truth, it will effectually teach you, what it always teaches when it brings salvation, to deny "ungodliness and worldly lusts," and to live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

CHAPTER IV.

THE YOUNG FEMALE IN HER EMPLOYMENTS.

THE remark already made in reference to intellectual pursuits will equally well apply to active employments: they should at once be regulated with regard to the discharge of present, and the preparation for future duties. We shall now address a few remarks to those young females who depend on their own exertions for their support, away from the parental roof—to those who are engaged at home—and to those who are much employed in sacred and benevolent intercourse.

A few hints will be given first to those young females who have to look to their own exertions as a source of support. This is a very common case, and should by no means be considered a hardship or disgrace. There is nothing more sweet and honourable than with quietness to work and eat our own bread. The very habit of industry is pleasant and valuable. Considering the precarious nature of all worldly property, it is desirable that every young person should be acquainted with

some profitable employment, to which she can apply herself, in case of need ; and even should she rise in life, knowledge and activity are easily transferred and accommodated to circumstances ; but indolence and thriftlessness are contemptible and ruinous wherever they are found.

The young person who has to depend entirely or chiefly on her own resources for support, will do well to discriminate in the choice of an employment ; and having chosen it, to weigh well its peculiar dangers and advantages, that she may best guard against the one and improve the other. Health is an object of primary importance. It is too often sacrificed to sedentary employments, long hours, and confined situations. These things should be duly considered previous to entering on an engagement. It is a short-sighted policy, which, for the sake of greater nominal gains, takes up a pursuit, by which health and, consequently, the ability to labour are sacrificed, or at least endangered ; but when the employment is taken up, it is at least the part of wisdom to make the best of it, and to counteract rather than aggravate its evils. For example ; if the employment is sedentary, the recreation should be active, and taken in the open air. If the hours of work are long, let them commence early in the morning rather than be protracted late in the evening. If the apartment is close and confined, at least let in all the air that can be admitted, by opening all the doors during the intervals of work ; let it also be kept cool and fresh by being frequently swept and dusted. This is a matter of great importance, but frequently overlooked by milliners

and dressmakers, who, to avoid displacing their work, often expose themselves day after day to breathe an impure air, and inhale dusty particles into their lungs. To this, perhaps, still more than to their sedentary employment, may be traced the wan, pallid looks of a large portion of this class of females. It is possible to sit a great many hours at work, and yet preserve a comfortable degree of health, by steady attention to air and exercise, combined with early rising and habits of strict temperance.

It is not uncommon for young women, who gain their livelihood by needle-work, to work by the day in the houses of their employers, and in many respects it is very advantageous. The walk to and fro, and the change of scene, are conducive to health and enlivening to the spirits, and many opportunities of observation and improvement are afforded. These will be carefully taken advantage of by the young woman who duly appreciates self-improvement. I should pity the girl who, having been accustomed to work in the houses of intelligent, well-informed, and well-disposed families, should have failed to treasure up stores of sound principles, judicious observations, and praise-worthy habits for her own guidance and imitation. I should fear that her mind was entirely engrossed by vain and frivolous, if not vicious pursuits; and I should despair of her attaining excellence of any kind. But this is a digression. The immediate object of introducing this kind of female employment, was to hint to the young person so engaged the importance of being suitably equipped, so as to guard against exposure to cold, in going and

returning to her habitation. This is one of the many instances in which her earnings had better be expended on warm, substantial, weatherproof clothing, than on flimsy finery, which a shower of rain would spoil, or which would leave the wearer exposed to injury from damp and cold. Think it not a needless precaution when a mother, or other prudent friend, urges on you to change damp shoes or stockings, or to defend the chest from keen or night air, but consider it a serious duty to pay attention to these kind injunctions. The command of nature and of Scripture is, "Do thyself no harm;" and the inconsideration and perverseness of young people in these respects are not without sin.

But in the choice of an employment, health is not the only important matter of consideration. No prudent young person will enter on an engagement without due regard to its probable bearings on her moral and religious interests. No prospect of worldly gain can justify her in entering on a situation where her virtue would be in danger, where the sabbath would be violated, or where she would be exposed to the snares of evil company. It is possible that these evils may not appear at first sight, and yet really exist, in a situation which, on the whole, has many advantages; they then form an especial ground for circumspection and firmness. They may form an imperative reason for immediately quitting the situation, or they may only call for the exercise of unusual degrees of conscientious firmness and holy watchfulness. In giving general hints, it is impossible to prescribe for particular cases. There

is certainly great danger when young people are inclined to trust in their own strength, and to venture in the way of temptation. At the same time, there may be a needless and unwarrantable timidity in shrinking at the first sight of difficulty, without making a single effort to turn aside the evil. Now, there have been cases in which a pious and conscientious young person, on finding herself in a situation where the sabbath has not been duly regarded, has, by a modest statement of her principles, and by a diligent and forecasting arrangement of the business of the week, not only prevailed in gaining her own sabbath to be suitably enjoyed and improved, but has been the means of quietly and gradually working a change in the habits of the whole establishment. In like manner, she who modestly reproved the first expression she heard of profanity or indecency, who turned a deaf ear to the frivolous tales and foolish songs that seemed to engross the minds of her companions, and who steadily resisted every temptation to swerve in the slightest degree from the path of duty and propriety, like Daniel in the court of Babylon, has not only been enabled by the power of Divine grace to maintain her own honour and integrity unsullied, but has even constrained those around her, by her good works, which they beheld, to glorify her Father in heaven. In these cases, it proved better to withstand and conquer the difficulty than to flee from it. But there are cases in which such a course would not be safe. The young person who finds herself in circumstances of difficulty will do well to seek the advice of some judicious and experienced friend,

at the same time humbly and earnestly imploring Divine direction, and carefully studying the precepts of Scripture, that she may know what the Lord would have her to do. But, supposing the young reader to be settled in a suitable employment, a few hints may yet be acceptable.

1. It is the duty, and will be the interest, of young persons in the situations here supposed, to render themselves truly useful to their employers, by their fidelity, diligence, aptitude, and discretion. A young person while learning a business, without absolutely doing any thing that would drive her from her situation in disgrace, may act in such a way as grievously to injure the interests of her employers, and to render the expiration of her term a period of continual desire; or, on the other hand, she may secure the friendship of her employers, and make herself so valuable, as shall render them solicitous to retain her services on advantageous and honourable terms. It was thus even with selfish Laban, when his faithful servant Jacob proposed to quit his service; he said to him, "I pray thee, if I have found favour in thine eyes, tarry. Appoint me thy wages, and I will give it; for I have learned by experience that the Lord hath blessed me for thy sake." It is peculiarly important, when first intrusted with the work, the property, the time, and the interests of others, to cultivate a conscientious habit of doing them service with good will, as unto the Lord, and not unto men. This principle constantly kept in view, would prevent all that squandering of time, slighting of work, wasting of materials, and petty purloinings, that are so commonly complained of by

employers, and which are sometimes inadvertently entered upon by young persons ; but which are always sinful in the sight of God, and often prove the first steps in a guilty and ruinous course.

The conscientious fidelity above recommended is peculiarly essential to those young females, who may be in any way intrusted with the care and management of children. In proportion as theirs is a more important and responsible sphere, so is their conscientious fulfilment of its duties. The workwoman who wastes or purloins the goods committed to her care, may injure her employers and offend their customers, and disgrace herself ; but what shall be the result of unfaithfulness when the property at stake is of no less value than the immortal soul ? Think, my dear young friend, what may be the effects of your conversation and conduct on your tender charge. Habituate yourself constantly to reflect that you are sowing seeds for eternity. As far as you are concerned, these children will inevitably be the better or the worse for their connexion with you. They are intrusted to you as a solemn charge, both by their parents and by God himself. A strict account is kept of your conduct towards them. It is impossible for us to calculate the extent or duration of its influence, but you will meet the record at the last day. Oh how dreadful to be then reproached for having neglected, corrupted, and ruined their souls ! How delightful to be hailed with gratitude as the instrument of leading their infant minds to the Saviour, of training their dispositions and forming their habits in such a way as to render them blessings to society on earth, and, through the

Holy Spirit's influence, fit them for the society of heaven! Can there be a character more valuable and estimable than a pious, consistent nurse?

These remarks apply with at least equal force to those young females who are training for, or already filling, the situations of nursery, or preparatory governesses, or of assistants in schools. Oh that this little book might be the means of impressing on some of this numerous and continually increasing class of society, a just sense of the importance of Christian principle in actuating and regulating the discharge of their all-important duties. While we rejoice to know that there are many feelingly alive to the weight of their responsibility, conscientiously concerned to fulfil their engagements aright, and fervently imploring Divine guidance and assistance to qualify and sustain them, and to crown their endeavours with success, it is to be feared there are some who look upon these engagements in no higher light than as a genteel way of getting their livelihood, and who are little concerned about their qualifications or their duties, beyond what may be necessary just to enable them to go through the prescribed routine without exposing themselves to the disgrace of ignorance and neglect. We hope, however, that such instances are not frequent, and that the young reader engaged in, or preparing for, the work of education, is sincerely desirous of ascertaining and pursuing the way in which she should go. To such, a few hints may not be unacceptable.

The first and all-pervading principle in successful education must be a sense of responsibility. "An immortal being is intrusted to my care; I receive it

at the hands of God, with this charge, 'Take this child, and nurse it for *me*.' 'Occupy till I come.' " The mind of the young instructress in which this principle operates will be duly alive to the importance of every lesson imparted, every example exhibited, and every action permitted, and will regard it not as the mere business or circumstance of an hour, but as having a momentous bearing on the great result. One of the ancient painters, on being asked why he bestowed so much time and care on the minute lines of his picture, replied, "I paint for eternity:" with much more propriety may it be said of the work of education, that every line, and stroke, and touch, is for eternity.

The corrupt influence of the world, and vicious companions, and sinful habits, too often, alas ! blot the traces of good that had been inscribed by the diligent labour of early instruction ; but it may be questioned if in any instance they altogether obliterate them. There is something lodged in the mind which at least produces uneasiness of conscience in the way of sin, and which often proves the germ of repentance and reformation. Perhaps, when the pious parent or teacher has gone to the grave, lamenting, "I have laboured in vain, and spent my strength for nought," the holy sentiment committed to the mind in infancy, stirred up, it may be, by the ploughshare of afflictive dispensations, and vivified by the power of the Divine Spirit, has burst the clods, and sprung forth, and yielded good fruit. Many instances have been known of impressions made in early life by the Divine Songs of Dr. Watts, reviving after many years : such are on record in the lives

of those eminently holy and useful ministers, Newton, Cecil, and Scott. On the other hand, where children in the nursery see and hear things of a corrupting tendency, even though they should become the subjects of Divine grace, it is probable that they will never altogether get rid of the hauntings of those corrupt imaginations, thus early imprinted on their minds. Surely the young instructress, who duly considers these things, will see that her work is of a very different order from merely getting the child creditably through its lessons, and teaching it to behave with tolerable civility and propriety in the presence of its parents and strangers.

The next secret of success in the work of education, is *affection*. If you would do any good in teaching a child, you must really love it, and be able to convince it that you have its welfare at heart ; by this alone you may hope in return to win *its* affection and confidence, without which the work of instruction will be both irksome and unprofitable. This affection is not to be displayed, nor this confidence obtained, by frequent professions, fond caresses, and foolish indulgences ; but by steady, uniform kindness of manner, mingled with such firmness in enforcing just requirements, in withholding improper gratifications, and in resisting evil propensities, which will lodge in the mind of the child the conviction—"My teacher acts from principle ; she has my real good in view, and is determined to pursue it, even at the expense of present feeling ; she refuses what I wish, when she knows it would be injurious, though it would be less trouble to comply than

to refuse. She is always pleased when she can safely yield to my wishes, and therefore I am sure she does not oppose them without just cause: she knows better than I do. I have often seen the advantage of following her plans, rather than my own; I will therefore yield to her judgment, and trust to her kindness; I am sure I shall reap advantage and satisfaction in so doing." The child is not capable of putting these sentiments into words; but a very young child is capable of carrying on this process of reasoning, as those accustomed to observe the movements of children well know, having often watched the process and the result. Where mutual affection and confidence are thus established, the whole system, both of instruction and discipline, is wonderfully facilitated.

The successful teacher of children must be capable of awakening and keeping alive *attention*. This is strikingly seen in the success with which a good infant-school teacher can instantly command tumult and confusion into silence and order. This is not done as a mere act of authority; where it is thus attempted, it requires the elevated voice, and the reiterated command, before the forced obedience is obtained; but the one gentle signal of the efficient teacher is immediately successful, because the children know from habit that their attention is called to some interesting object. The secret is, to obtain such an aptitude at teaching, as shall invest the commonest objects with sufficient interest. This aptitude the good teacher will see it her wisdom and duty to cultivate; she will always have her

eyes open ; and from the ample stores of nature, with which the children are familiar, from the slightest incidents which occur around her, from the actions of animals, from the displays of temper and disposition in the children themselves, which she has witnessed unobserved, she will have always at hand abundant matter, ingeniously and judiciously to work up, in such a way as to secure the attention of the children, to inform their minds, and to touch their feelings and consciences. The same aptitude is equally to be desired, and equally to be attained, by her whose instructions are limited to the little circle in the nursery.

Evenness of temper is an indispensable requisite in the work of early education. There is in general too little of principle employed in the cultivation and regulation of temper, and too much of indolence and unconcern in the common confessions and complaints of either a bad memory or a bad temper, as if such a confession released the individual from all obligation for its improvement ! All natural tempers are not alike, any more than all natural complexions, but they are not to be regarded as irresistible principles. It is true, we have tempers, and tempers which may be very trying ; but then it is the business of reason, and especially of Christian principle, to control and regulate them. If Christian principles are in proper exercise, they will produce such degrees of humility, self-control, and love to duty, as will insure the cheerful and diligent performance of it, and as will at once raise the mind above those little irritations to which temper is often sacrificed, and will, indeed, prevent their frequent

occurrence. And thus will be enjoyed some of that inward, habitual tranquillity, which sweetens and softens the outward expression, and which is indeed a portion of that "great reward," which is experienced "in keeping the commandments of God." Those who have not attained to this degree of self-government are totally unfit to be intrusted with the management and education of children. Let me stop once more to repeat, that it is attainable. Whatever be your native temper, make it a matter of principle to bring it under control: resolve upon it in the strength of Divine grace; be constantly vigilant over yourself; on no occasion "give place to the devil," but "draw nigh to God, and he will draw nigh to you." The enemy will be subdued before you, as the Canaanites were driven out of the land, "by little and little;" and you will be daily enjoying and exemplifying more and more of that truly gratifying conquest, dominion over yourself, for "greater is he that ruleth his spirit, than he that taketh a city." Evenness of temper will do much in securing the affections of your pupils, and in establishing your authority: the poet Cowper beautifully expresses this in describing his mother's character:—

"All this, and more endearing still than all,
Thy constant flow of love, that knew no fall,
Ne'er roughened by those cataracts and breaks,
That humour interposed too often makes;
All this still legible in memory's page,
And still to be so, to my latest age,
Adds joy to duty, makes me glad to pay
Such honours to thee, as my numbers may;—
Perhaps a frail memorial, but sincere,
Not scorned in heaven, though little noticed here."

In connexion with evenness of temper, may be recommended the cultivation of *patience* and *perseverance*, as essential to the successful management of children. Children may be inattentive, they may be forgetful, they may be stupid, they may even be perverse, but yet they must be borne with. The teacher must know how, with unwearied patience, to repeat the same lesson over and over again, till it is riveted in the mind ; or, with happy ingenuity, to present the same truth in a new aspect, by which it may win its entrance to the understanding, which before was shut against it. Teachers should remember, that what from long habit has become familiarly easy to them, may be extremely difficult to the infant mind unaccustomed to it ; it is, therefore, both unkind and injudicious to goad a child in such circumstances, by saying it is very easy. The judicious teacher will rather call up the recollections of childhood ; and, placing herself in the situation of her pupil, will first encourage it to believe that the difficulty is not insurmountable, and then patiently lead it on step by step to conquer it. Thus real improvement will be gained, the gratitude of the child will be excited by the sympathy of its teacher, and by every degree of success it will be encouraged to fresh enterprise under her directions.

In addressing hints to a young teacher, it may not be unnecessary to say a word about *simplicity*. It requires a considerable degree of information, tact, and experience, to know the value of simplicity in conveying instruction ; and young teachers in general stand in great need of being cautioned against the use of fine words and figurative

language. If they wish their instructions to be understood, and improved, and remembered, they must learn, like the apostles, to "use great plainness of speech."

A good teacher will be constantly intent on self-improvement. This she will desire for her own sake; for nothing more effectually teaches us our own deficiencies in knowledge, than an attempt to teach others. She will, therefore, be concerned to be every day adding to her own stores. She will desire it also for the sake of her pupils, that she may be better qualified to instruct them. While teaching them, many an inquiry will be started in her own mind, which will perhaps require a degree of research and investigation of which they are not at present capable; but if she be wise, she will never suffer such inquiries to pass away without devoting the first hour of leisure to thinking it out, and availing herself of the best helps she can command in coming to a satisfactory conclusion. Thus she will experience, that "teaching, we learn; and giving, we retain."

It may be especially recommended to the young teacher, to make the Bible her constant study; not only for the sake of learning her duty and forming her principles, but also as furnishing the most simple, and striking, and attractive instructions for her little charge. It is hardly to be imagined how much aptitude and success in teaching are promoted by an intimate acquaintance with the sacred volume, and a ready recollection of its sentiments, precepts, and examples, to apply as occasion requires. Connected with this, may be recom-

mended the habit of applying instruction to practical purposes : thus, if a child were hesitating as to the course to be pursued, it might be well to call to its recollection—" Does not the passage of Scripture we read at such a time, tell you what you ought to do ? You remember reading what Samuel, or Josiah, or what the Lord Jesus Christ did, on such an occasion ; how would they be likely now to act if they were in your place ? "

The good teacher will be aware of the formation of *habits*. People scarcely ever forget, or altogether forsake, the habits to which they were very early accustomed ; it seems to them a violation of nature for things to go on in any other way. These habits are formed, not only by the directions, but by the examples of those with whom they most familiarly associate. Hence will appear the unspeakable importance of the pupils seeing nothing but what they may and ought to imitate. And if the teacher would spare herself the irksome and unsuccessful restraint of continually attempting to keep out of their sight what is wrong, she must conscientiously maintain a habit of practising only what is right ; for feeble indeed will be the force of her precepts, if in the slightest degree opposed by her own conduct. Not one of her habits will escape the prying eyes of these little critics ; and should she utter a precept with which they are at all at variance, they will look at her with keen and inquiring surprise ; not as though they did not understand the precept or the instruction, but as though they were comparing or contrasting it with the example. They will copy her very tones and manners, her remarks

on persons, her preferences in food, in dress, in exercise, in repose ; and thus by a long succession of seemingly small and insignificant points, the character is continually forming. This imitative disposition of children is laid hold of as the principle of instruction in infant schools : the little ones are not expressly told to sing or to march, but, from the mere force of example, they soon fall in with the rest, and the act of imitation gradually becomes a habit. Whether or not this mode of education be intentionally adopted in the nursery, it is infallibly going on. Hence, the conscientious young teacher must see the vast importance of having her mind continually directed to the contemplation, and her habits completely formed into the mould, of " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ;" those things in which " there is any virtue, any praise."

Habits of *sincerity* and *justice* are of the first importance. As to these the conduct of the teacher will be severely scrutinized ; and should it in any instance deviate from the strict rule of rectitude, it may be feared that an example so congenial with the corrupt bias of the human heart will be but too carefully treasured up, and too closely imitated. It requires no small degree of circumspection to preserve constant uniformity : nothing short of sound and vigorous principle can do it ; but the consequences of a failure are lamentable, perhaps irrecoverable. If a child can, in one instance, detect the want of fixed principle, and

find that the same action is regarded as right or wrong according to circumstances, (such as the presence or absence of the parents, the humour of the teacher, its being done by a more or less favoured child, etc.,) confidence in the integrity of the teacher is weakened, and the child's own sense of moral justice is weakened too. The teacher who has a due sense of her responsibility, and a proper regard to the interests of her charge, will be sensitively alive in these particulars.

The good teacher will study to be well acquainted with the *character* of her pupils, and will constantly watch their little actions and tendencies; not with a censorious eye, and a disposition to dwell unkindly on every little fault, but rather for her own guidance in directing the nature of her instructions and the dispositions of her pupils. It is no small attainment, to know whether *resistance* or *regulation* is required, to be able to turn to good account that which cannot and ought not to be annihilated; and to correct evil without directly reproving it.

One word more upon this subject. It is wise to forecast even distant results, and to think of the influence of instruction, permission, restriction, example, not merely as they operate upon the present comfort and welfare of the child and the family, but in their influence upon its future conduct and relations. "At present," the teacher may say, "the power is in my hands, and the child is comparatively passive; but when he comes to have power over others, he will remember my conduct to him. Is it a proper model for his imitation? It is but a marble, or a straw,

about which those children are contending ; but am I careful to enforce that justice, and inculcate those principles, on which they ought to act, if twenty or thirty years hence a question should arise about an estate ? Let me never smile at the act of petty violence in an infant snatching a toy or a cake from its brother ; but rather endeavour to eradicate those dispositions which would mature into the character of the tyrant or the oppressor.

To close these hints to the young instructress, let it be urged on her to cultivate a spirit of *prayer*. She needs especial grace and wisdom to strengthen and fit her for her important duties ; and “ if any man lack wisdom, let him ask it of God, who giveth liberally, and upbraideth not.” There is nothing that will afford her such sweet solace and support, as to carry all her difficulties and perplexities to the throne of grace. There is nothing that will so effectually strengthen her with strength in her soul, as the consciousness of constant communication with God, a sincere desire to serve him in the duties of her calling, and to be directed in all things by his will ; and there is nothing can afford such encouraging hopes of success, as the consciousness that, however feeble her endeavours, they are continually watered by prayer for the Divine blessing. Such a one may humbly rest assured, that God is not unrighteous, to forget her work of faith, and labour of love ; and let her not be weary in well doing ; for in due season she will reap if she faint not.

This is, perhaps, a digression, in addressing young persons dependent on their own exertions for support, to dwell so long on the specific duties

of one particular class ; but the number and importance of that class will form a sufficient apology.

We return now, and say to young persons in general—

2. Endeavour to excel ; be not content with attaining mediocrity in that which you have chosen as your proper calling. Whatever be your business, be intent on improving in it ; endeavour to find out the best methods of doing it ; observe the most diligent and handy of your companions, and endeavour to imitate them, not in a spirit of emulation and rivalry, for the sake of having it said that you are a better workwoman than A or B, but for the love of excellence for its own sake. Never content yourself with slighting work, in the hope that it may not be noticed ; but cultivate the spirit that would not allow you to turn a thing out of your hands worse than it might have been if you had bestowed upon it your best skill, diligence, and perseverance. The seller and the purchaser will gain credit and satisfaction by your assiduity ; but, after all, by far the greatest advantage will result to yourself, in having early cultivated a habit of doing things well. It is worthy of remark, that though it may take a little more time to learn how to do things properly at first, it will save time ever after : having once got a habit of doing things in the right way, you will afterwards more quickly and easily do them well, than another would do them in a bungling and careless manner.

3. In your intercourse with associates in the work-room, be careful never to let an opportunity pass of gaining improvement, whether in your immediate business, or in general knowledge. Be

very careful never to suffer yourself to be contaminated by the foolish suggestions or evil example of those into whose society you may be thrown. Endeavour to give a profitable turn to conversation ; and be intent on always doing good or getting good from all with whom you have to do. Endeavour to make yourself agreeable by a disposition to assist and accommodate all, but be particularly cautious in the selection of an intimate companion. It is not every clever workwoman, nor every lively companion, that would form a safe and profitable associate for your leisure hours. Be not carried away by specious appearances, nor led to commit yourself by professions of friendship on the part of another, or by the first feelings of partiality on your own ; but take time to ascertain the correctness of her principles, the consistency of her conduct, and the respectability of her family, otherwise you may be led into snares and dangers which you very little anticipate.

4. While diligently devoted to your immediate pursuit, be not inattentive to means and opportunities of gaining general information. It may be a good thing for a young woman to know well how to spin, or weave, or plait straw, or make dresses ; but it will be a very bad thing if she knows nothing else ; she will be miserably qualified for filling the relations of a wife and mother, to which she most likely looks forward. Domestic duties seem to be the legitimate business of females. Hence, though it may not be the most lucrative pursuit, it will generally be found ultimately most beneficial, where a young person has to provide for or contribute to her own support,

that she should seek it in assisting in the managing of a house and the care of children. In these she would best attain qualifications for the duties of future life. It is matter of regret, that so few parents with narrow incomes are disposed to place their daughters in respectable service, and that young people so circumstanced are in general apt to prefer employments more congenial to their pride, independence, and love of liberty, though not half so conducive to their real and permanent advantage. However, there must be factory girls, straw-workers, dress-makers, etc. ; and to such we would say, Keep your eyes and ears open, to let in improvement whenever the opportunity occurs. Instead of helplessly relying on your mother to do every thing for you, and never even inquiring how it is done, be intent, in your moments of leisure, on picking up useful information in domestic affairs, and other things suitable to your condition ; and accustom yourself not only to inquire about the doing of things, but strive to do them well yourself. Your assistance may be of no great value to your mother, (though you ought to be willing to lighten her fatigue,) but it will at least give her an opportunity of correcting your mistakes, and give you some degree of aptitude, where awkwardness and ignorance would be very inconvenient and injurious.

5. Young persons who earn their own livelihood need a word of caution against one of the common dangers of youth—a disposition to spurn parental control, and to assert their own independence. It is a most selfish and ungrateful thing, after having, during the helpless years of infancy and child-

hood, been dependent on the care and tenderness of parents, for a young creature, immediately that she finds, or fancies herself capable of earning her own support, to say to those parents, "I can do without you;" and it is equally replete with danger and mischief to themselves. It is evidently the design of the great Creator, by extending the period of helplessness and dependence in man much longer than in the young of any other animal, to establish the permanent remembrance and influence of the parental and filial relations. Other animals forget their offspring; the human parent, never. There seems to be a threefold end proposed in this arrangement: that the solace of filial tenderness and gratitude should bear a proportion to the degree and duration of parental anxiety and care; that the young should avail themselves of the directions of parental wisdom and experience; and that a sense of obligation should be delightfully felt and cherished, to requite parents by solacing and supporting them in the feebleness of age. All these are beautifully woven together in the wise arrangements of Providence, and in the line of duty marked out in the commands of God for parents and children; nor can they be infringed upon without great and lasting injury. A young person may be able to earn enough for her own maintenance, long before she has acquired wisdom and discretion enough for the guidance of her own steps; she still needs the salutary restraints of parental vigilance and counsel. If left to herself, she will almost infallibly run into vice and ruin. This is affectingly the case in populous manufacturing districts, where girls at an early age earn

their own livelihood ; and, if not actuated by better principles, no sooner find that they can do without the support of their parents, than they set at nought all parental control, assert their independence, form into little societies among themselves, consume their earnings on dress and pleasure, and soon plunge themselves into ruin and wretchedness. The most distant approach to this lamentable state of things is much to be deprecated. The first concern of the ingenuous and industrious young person, in gaining her own subsistence, is to lighten the burden of her parents, and promote the general comfort of the family ; still availing herself of the instructions and counsels of those who have her interest most at heart : and next, instead of squandering any little surplus on vain decorations and selfish pleasures, to form a little store for the promotion of her future interests. She, perhaps, has little idea, but her parents can tell her, how painful is the want, or how pleasant and seasonable the possession, of a little fund resulting from youthful diligence and self-denial, to be judiciously employed when embarking in commercial or domestic life. Rest assured, my young friend, that every year of your future life will more and more convince you of the value of prolonging the period, not of indolent and extravagant dependence on, but of grateful, affectionate deference to, and intercourse with, judicious and pious parents ; it will screen your youth from a multitude of temptations and dangers, and impart to you sound wisdom and matured knowledge, that are seldom otherwise obtained in an equal degree, or only at the cost of bitter personal experience.

The *second class* of female employments is those of a domestic kind : they have been already incidentally hinted at, as a desirable object of attention, in the interval of more stated engagements. To many young women they form, or ought to form, a more prominent object in the allotment of their time. Where the circumstances of a family do not require that the young women should contribute to their own support, there is the better opportunity for their acquiring knowledge and practice in household affairs, and becoming well qualified to guide the house ; a branch of female accomplishment which, though too much disparaged in modern days, has been dignified and honoured by apostolic commendation, 1 Tim. v. 14.

It may deliberately be pronounced a disgrace to a young woman, and to those who have had the care of her, if she does not know how to make and mend her own clothes, and the linen of a house—how to clean a room, prepare a dinner, wait upon a sick person, assist in the operations of the laundry—does not understand the seasons, prices, and requisite consumption of family stores and provisions ;—in short, if she is not competent, or is not advancing towards competence, for the superintendence of domestic affairs in general : and she who is totally destitute of these essential accomplishments, is far more really ignorant and uneducated, than if, possessing a competent knowledge of these things, she had never touched the keys of a pianoforte, nor handled a pencil or pen. A very eminent minister, to whom the writer mentioned the contemplated marriage of a young friend,

tersely inquired, "Is she pious? and good tempered? and can she make a pudding? Then she will do." And such (whatever transient admiration may be excited by beauty, wealth, and superficial acquirements) is the scale of inquiry of most prudent, considerate men, when disposed in earnest to seek a partner for life. So far, then, from considering it a hardship to be called upon to assist a mother in domestic affairs, a judicious young person will rather claim it as a privilege, and improve it as a valuable preparation for the duties of future life. Thus to gain knowledge and experience, while the chief responsibility in case of success or failure does not rest upon herself, is like the young eagle taking its first flight upon the back of the parent bird, and thus gaining observation and skill in due time to guide its own movements. To a young person thus favourably situated, a hint or two may be useful.

Act by a plan, and cultivate habits of despatch; otherwise there is a danger of attention to the little affairs of the kitchen degenerating into superfluous and engrossing care; and that which might properly employ an hour, may become the business of the day. There are many bustling Marthas needlessly cumbered about much serving, who, had they, on their first introduction to household employments, been initiated in habits of method and despatch, might have been equally good housewives, at a far smaller sacrifice of time, temper, and mental occupation. The work of a house may be much abridged by ascertaining the relative importance of its several branches, and assigning to each its due weight and no more. For want of

this, as much time may be engrossed in preparing or waiting for some needless decoration, as would have sufficed for the whole dinner arrangement.

No small saving of time results from good management, or doing things in their proper order, so as to make each exactly fit into the other. Thus, (simple as may be the illustration, it will serve to show the meaning of this remark,) suppose two cooks, each directed to prepare for dinner a joint of roast meat, a ground-rice pudding, greens, and potatoes. They begin their operations at the same time,—say two hours and a half before the time appointed for dinner. One of them begins by making the pudding: she sets on the milk, and stands to watch it while it boils; then sets it aside while she beats up the eggs and other ingredients, some of which perhaps have to be looked for or purchased; and half an hour will not more than suffice to get the pudding ready for the oven. Meanwhile the fire will have burned low, and require the wasteful use of wood to draw it up; the meat also will be too late in putting down. In order to hasten it, the poker and the bellows will be plied, and the cook will be flurried and irritated; she will be unprovided with hot water when it is time to set on the vegetables; or perhaps the fire, not having been properly made up at first, will have required a fresh supply of coals, which are not heated through sufficiently to boil the vegetables quickly; and all is far behind-hand when the pudding is taken out of the oven, and the dinner ought to be on the table. When served up, part of it is half cold, part not more than half done; the cook is disheartened at the unsuccessful result of her

toilsome operations, and the family irritated by the general want of punctuality and arrangement.

But how has the other proceeded? She began by making up her fire, with due calculation of the time it would be required to last; and set before it the meat-screen or reflector to assist it in drawing up, and to strike heat to the joint of meat. At top she placed a vessel of water, to be heated ready for use when occasion might require. Having put down the meat to roast, she prepared to make the pudding; while the milk was boiling, she beat up the eggs, buttered the dish, and got together the other ingredients to mix with the milk the moment it boiled; and put it immediately into the oven. This would have been the operation of ten minutes or less, and the meat and other articles would have been in progress during the same time. She would then clear away the vessels used in mixing the pudding, pick the greens and wash the potatoes, put the plates and dishes to warm, and then find herself with an hour at her disposal before it would be time to boil the vegetables. This hour she would be sure to turn to good account, either in the improvement of her mind, or the performance of some other duty, domestic or benevolent. She would then find water boiling for her vegetables; having put them on, she would have time quietly to lay the cloth; all the several arrangements would be completed together; and the dinner would be served hot, well dressed, and with punctuality. By cultivating a habit of doing every thing in its proper time and order, all is properly performed at the least possible expense of time and thought. It is method, or the want of it, that con-

stitutes the chief difference between an enlightened economist and a vulgar drudge.

It may be recommended to the young disciple in domestic economy, to have a plan not merely for the daily details, but for the general outline of engagements ; to have seasons allotted for the weekly, monthly, or yearly inspection of certain articles which do not require to come under daily notice: this is the only method by which to preserve the whole affairs of a house from neglect and confusion. That which is left to be done at any uncertain time, is often not done at all, or not done until serious mischiefs have resulted from the neglect.

It is a good plan, once in three or six months, when a thoroughly rainy or snowy day occurs, which precludes the possibility of taking the usual exercise out of doors, and, at the same time, secures against the interruption of visitors, to devote a part of it to a general inspection of linen, bedding, and family stores. The date and result of such a survey should be entered in a memorandum book ; and each article marked off, when repaired or replaced, as required. Those who have not tried the experiment, can scarcely imagine the difference in the cleanliness, order, duration, and consequently in the expense, of household furniture and stores, resulting from this method being attended to or neglected. As few persons commence such a practice late in life, youth is the time for receiving good suggestions, and forming good habits. Also here it may not be improper to hint, that these periodical inspections of the apparel, bedding, and stores of the family may be made the occasion of laying aside such as will no longer

be used or worn by the inmates, and assigning them to some benevolent object. The writer well remembers a family, who often expressed their surprise at seeing a neighbour, in odd minutes, make up a decent garment for a poor child, of old materials, and their regret that they could not afford to give clothing to the poor. In course of time this family removed from the neighbourhood, and left in the care of their neighbour two very large chests: after remaining a year or two untouched, these chests were opened by the owners, when out flew thousands of moths from the contents, which proved to be heaps of cast-off clothing of all descriptions, that had been for many years accumulating, thus to become a prey to the moths, instead of being a comfort to the poor. It is hard to say whether niggardliness or slatternliness most prevailed in occasioning this waste; but it is certain that neatness and order are friendly to benevolence, and greatly enhance its resources; while negligence and indolence, not less than stinginess, dry up the channels that might flow for the relief of our fellow creatures. There are very few mistresses in ordinary life, who take their daily and weekly survey of the kitchen and pantry, and their monthly and quarterly inspection of apparel and household stores, without being reminded of some object, and some opportunity of doing good, which might otherwise have escaped unnoticed. It is surely not degrading the apostolic injunction, to apply it even to the humble details of domestic life. "To do good, and to communicate, forget not; for with such sacrifices God is well pleased," Heb. xiii. 16.

Connected with the superintendence of household business may be noticed the truly feminine employment of needle-work, in which it will be to the honour and advantage of the young female, to be thoroughly expert, dexterous, neat, and orderly : these qualities will be displayed in the arrangement of her implements, the care of her materials, and the completeness of her performances. Without pleading for the close and the ruinous application of former days, when the eyes were strained, the body bent, and the cheeks deprived of their bloom, in ornamental needle-work, which is now equalled, if not outdone, by the productions of the loom, we do consider a young female the object both of censure and of pity, who cannot happily employ herself in the quiet occupation of needle-work ; and who is at a loss to cut out and put together, with neatness and dexterity, any article of wearing apparel ; it may be added—who cannot mend stockings with a grace.

The *third* branch of female employments, especially belonging to young persons in the middle classes of society, which we shall notice, is, social and benevolent intercourse. Here may be properly introduced a judicious remark of Dr. Earle : “The beauty of Christian completeness appears in so arranging all our concerns, that no one duty or engagement shall jostle out another.” Here, then, we return to a sentiment already advanced, the importance of acting on a plan. A judicious and conscientious allotment of our time and resources—to ourselves, our family, our friends, the poor ; to retirement, to literary society, to neighbourly intercourse, to religious improvement, to benevolent

engagements—would be found the best guard against neglect and confusion ; and would secure to any given proportion of means and ability, the largest extent of satisfaction and usefulness.

Young persons are too apt to be excited by novelty, and to take up with eagerness any fresh object that is presented to their notice ; and if they possess that kind of elasticity which attends upon energy, method, and perseverance, it is matter of joy to see them embracing every worthy cause that claims their aid ; but in too many instances, the adoption of a new project is the indication of abandoning or neglecting old pursuits. Over too many we have to sigh, and say, “ Unstable as water, thou shalt not excel.” These remarks are not intended to discourage well-disposed young persons from lending their aid to as many of the philanthropic pursuits of the day, as their means and circumstances will allow ; but merely to caution them against undertaking more than they can accomplish, and so neglecting all ; and against satisfying themselves with having their names set down as subscribers, managers, or visitors of benevolent institutions, without making conscientious efforts to fulfil the duties which those offices involve.

“ Method is the hinge of business ;” and by well-directed diligence and perseverance, some persons are enabled to assume a Proteus-like form in the work of benevolence. Go where you will in their neighbourhood, you will find that they are the presiding spirits in every good work ; they are not much seen, and still less heard, but their benign influence is universally felt ; wherever they go,

their works follow them ; and yet, among their numerous engagements, they imbibe nothing of that modern spirit of dissipation which would render them unmindful of home. No : from their active benevolence, it might be supposed that they were continually in the school-room, the committee, or the cottages of the poor ; but from their domestic order, method, and industry, it might be imagined that they never went abroad. Ask them the secret of this happy combination, they can scarcely tell you—perhaps are not at all aware that they do more than others ; but a few days' residence with them would probably convince the observer, that their superiority results from the following simple particulars. They act from principle ; they act by a plan ; they rise early ; they waste no odd minutes ; they are not self-indulgent ; they have learned of Him who could say, " My meat is to do the will of Him that sent me, and to finish his work." May such characters be multiplied in our day ; and may this little book tend to diffuse the principles upon which such characters are formed !

CHAPTER V.

THE YOUNG FEMALE IN HER DOMESTIC AND SOCIAL RELATIONS.

It is a well-known saying of the excellent Philip Henry, "We are really, what we are relatively." If the heart is the seat of good and holy principles, those principles will develop themselves in the right and conscientious discharge of every relative duty. It is impossible to sever the idea of a good man or woman from that of a good son or daughter, brother or sister, husband or wife, or whatever other domestic or social relation the individual may sustain.

The parental and filial relations are the origin of society : a household in which these relations subsist, is society in miniature ; and society in its widest extent, and most multiplied ramifications, is but a family enlarged. It is in the domestic circle that individual character is developed and trained, and that fitness is acquired, and indications of fitness are given, for discharging well the more complicated duties of other relations that may be

hereafter sustained. The duties of the filial relation stand at the head of the second table of the decalogue, and are distinguished by a special promise annexed: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

It was the saying of a judicious governess to a pupil just quitting her establishment, "Be assured, my young friend, that the order, comfort, and happiness of a family, very greatly depend upon the temper and conduct of the younger members of it, when they cease to be children: I have seen the declining years of some kind parents completely imbibtered by the pride, self-will, and inconsiderate conduct of their young people. When a young lady returns home, if she is not so good a daughter as she was before, whatever acquisitions she may have made at school, she had better never have been there." Whether education have been carried on at school or at home, it must have been lamentably deficient, if it have failed to make its subject a proficient in the discharge of the duties of home; in teaching to obey the first commandment with promise, "Honour thy father and thy mother." "Honour" is the most comprehensive word that could have been selected: it includes reverence, love, and obedience. Parents should be treated with great reverence and gratitude, as the best friends and benefactors. Think, dear young people, how much of their own comfort they relinquished to provide for you, and promote your comfort, when you could do nothing for yourselves; and when you must have perished in the helplessness of infancy, but for their tender and assiduous care. Think how

willingly a father laboured for your support, how cheerfully a mother suffered her night's repose to be interrupted, and concentrated all the pleasure of her days in the one absorbing concern of attention to your infant wants. Think with what ceaseless care and solicitude they watched the steps of your giddy childhood; with what anxiety, and perhaps self-denial, they have laboured to provide for your education, and fit you for your entrance into life! If they are pious parents, how often have they travailed again in birth, until Christ be formed in you! And what is the reward of all they have conferred upon you, and all they have endured for your sake? All they desire is to see you doing well for yourselves, and to share your grateful love and esteem; and shall they be disappointed? The well-instructed young female will readily admit the sacredness of parental claims; and will perceive, among her duties to her parents, that their opinions should be received with deference, their feelings and their characters should be regarded with the greatest delicacy and respect, they should never be spoken to but with modesty and submission, nor ever spoken of but with tenderness and veneration. Their instructions should be gratefully received and regarded; their commands (and their requests, however gently expressed, should have the force of commands) cheerfully obeyed; their counsel sought in every matter of importance, and not despised even in trifles. It is galling to a mother's feelings, when young people, not ill disposed, but thoughtless, whisper and smile in her presence, and refuse her a participation in their innocent mirth. It may be of very little consequence

whether or not she is informed of the bit of news that amuses them. Her opinion as to the material or make of the article about which they are consulting may be obsolete, or mistaken; yet if she chooses to make one with them, she ought to be respectfully and good-humouredly admitted to a share in their counsels; and a feeling of gratitude for her condescension should be excited, rather than that of sullenness and scorn at her interference. However trifling the inquiry may be, it would take no more words to answer it, and convince her that it is a trifle, than snappishly to reply, "It is of no consequence—it is not worth repeating;" and it would be much more gratifying to her feelings.

Another feature of filial duty will be developed in attention to the little comforts and gratifications of parents. It is true, a father who is not disabled by lameness *can* reach his own slippers or his great coat; a mother who is not dim-sighted *can* make up her own cap; a servant, if ordered, *can* prepare the basin of broth or gruel, or draw the curtains, or set up the rush-light; but it will be incomparably more gratifying if these little attentions are rendered, unasked, by a beloved child. May it be permitted to the writer of these lines to say, that after a lapse of twenty-six years, a sensation of pleasure thrills through her fingers when she recollects daily tying on her father's neckcloth, and combing back her mother's silvery locks? These are, in a sense, undying pleasures. May every young reader be disposed to seek them while the precious opportunity lasts!

Conformity to their habits is what parents have a right to expect from children resident under

their roof; but it is not always yielded as readily, and as uniformly as it ought to be. Regularity is at all times desirable; and as people advance in life, it becomes of more importance that they should take their meals and retire to rest with punctuality. But it sometimes happens that young people, through thoughtlessness or indolence, do not make their appearance at the breakfast table in time to relieve the mother of the fatigue of presiding, and to cheer both parents by their affectionate salutations. The dinner, perhaps, is kept waiting, because they have not been punctual in returning from a walk, or are detained by some frivolous morning visitor; and the supper is delayed, or the evening hour of worship infringed upon or interrupted, by their unseasonable detention at some evening party; or companions have been introduced uninvited, whose presence was an intrusion on the rest and quietness which the parents wished to enjoy. In all these, and many other particulars, seemingly trivial, but on which much of the comfort of elderly persons depends, the young ought to accustom themselves to cheerful compliance and conformity.

Young females, as they grow up, should relieve a mother of her household cares, not thrust her out of the office she has long filled, or by impertinence and self-conceit give cause to feel that her superintendence is regarded as an intrusion, but with delicate respect receive her directions, and esteem it a privilege to lighten her fatigue, still appealing to her knowledge and experience for direction, and exercising authority only as delegated by her. A mother at no period of life

should be suffered to feel herself a person in the way, or that matters would go on quite as well or better without her. She can never lose her importance in the family circle, except by the imbecility of second childhood ; and even then she should be soothed and gratified by being consulted as far as possible ; and the respect to which her former services have entitled her should be perpetuated when she is no longer capable of rendering these services. But while a mother retains her faculties, her grown-up daughters ought, as much as may be agreeable to her feelings, to spare her from bodily fatigue and exposure, and at the same time to prepare themselves by initiatory practice for the direction of a household ; yet still deferring to a mother's wishes, and seeking instruction from a mother's experience.

A word of caution may not be unnecessary to young persons who have been favoured with a better education (in the common sense of the word) than that which fell to the lot of their parents. Perhaps the parents, conscious of and lamenting their own deficiencies in this respect, have generously exerted themselves to the uttermost, perhaps endured many privations, to confer on their children that of which they have appreciated the value by feeling its want ; and shall such kindness be requited by upbraidings, or scorn, or ridicule for their ignorance, or by insolent displays of fancied superiority, in their children ? A very moderate portion of good sense, delicacy, and gratitude, will suggest quite a different course. Any display of acquirements that would place a parent in a situation of painful inferiority will be carefully suppressed ; and

to promote a parent's gratification, or to conduce to a parent's interest, will be regarded as one of the most legitimate and delightful uses to which knowledge can be applied.

It may be proper here to remind young females under these circumstances, of the importance of frugality in their personal expenses. Parents, perhaps, in early life have toiled for the comfort of their infant offspring, and straitened themselves to afford their children a good education. Their period of activity is now perhaps on the wane ; their resources are limited, and their prospects uncertain ; possibly their minds are not strangers to anxious forebodings lest their supplies should fail them in the time of old age. Yet they are indulgent and liberal, and wish not to restrain their children in any innocent gratification that they can command ; such generosity should be met by delicate consideration and frugal care on the part of the young. They should not gratify every expensive whim, or eagerly follow every costly fashion, merely because a too indulgent parent does not absolutely forbid or refuse ; but they should accustom themselves in all things to practise moderation, and to consider whether the indulgence they desire may not entail self-denial or anxiety on their parents ; and if so, whether it is not their duty to do without it ; and, indeed, whether they shall not derive greater pleasure from foregoing than from gratifying the expensive wish. It may be that young persons who have received a somewhat superior education, may be required to assist their parents in business : to this they ought with cheerfulness and humility to con-

form, glad of an opportunity of making themselves useful, and by no means considering it any degradation or disparagement to their attainments to assist in prosecuting that business, from which has arisen the means of conferring on them the advantages of education. It can be no disgrace to a well-educated young woman to be seen behind her father's counter, or assisting in any female department of his business; nor will it disparage her in the esteem of any sensible and judicious man, who might be turning his attention to her as a partner for life. Her duties may be carried a step further; they may extend even to her personal exertions for the support of her parents, when they are past labour; nor ought she to consider it a hardship to be called upon thus to requite the obligations of her infant years; nor ought she to form any engagement that would deprive her of the ability to discharge this sacred duty. It may involve great self-denial, but it will assuredly meet an ample reward; and she who is enabled cheerfully and affectionately to render this honour to her parents as unto the Lord, may confidently rely on the fulfilment of the promise. She will, in one way or other, live long in, and enjoy much of, the land which the Lord her God has given to her.

But we return to the more ordinary circumstances of young females, resident under the parental roof, after having finished the term of their education; and observe, that their conduct should be marked by a soothing forbearance and tenderness towards the infirmities of their parents. Deafness, lameness, dim-sightedness, and other

infirmities of age, circumscribe their pleasures, and perhaps a degree of fretfulness is sometimes observed. But a dutiful child will be fertile in expedients to extend their pleasures, to alleviate their privations, and to bear with and soothe their infirmities. The prompt eye will discern their needs, and anticipate their wishes. The needle will be threaded before the eye aches with endeavouring, and before the sigh is excited by inability, to accomplish it; or, by gentle and playful persuasion, the needle-work will be exchanged for knitting or netting. The leg-rest, or the footstool, will be presented or exchanged before complaint of uneasiness is uttered. The large-printed Bible and the spectacles will be placed at hand; the dim columns of the newspaper will be read aloud; the inquiring eye will be answered by a repetition of the conversation, or of the sacred address, which, uttered by a stranger's voice, had passed over the dull ear: and, in the most exalted sense, the benevolent pleasure will be enjoyed of being eyes to the blind, feet to the lame, ears to the deaf, and causing the trembling heart to sing for joy.

It may be added, that young persons in the circumstances supposed, should be intent on deriving instruction from the wisdom and experience of their parents: treasuring up their sayings, observing their practices, and thus gathering up a treasure of wisdom for future guidance. It is very possible, that in some respects you may now differ from them, and be ready to charge them with prejudice and narrow-mindedness; but a few years may convince you of the correctness of their sentiments and observations. Endeavour

to draw them into conversation on subjects with which you know they have been familiar; beg them to communicate to you the circumstances of their lives, their experience of their own hearts, their observations of men and things, their trials and supports, their retrospects and anticipations. Hoard up the sayings of age, piety, and experience, as a treasure far more precious than the miser's gold: they will prove invaluable to you in the house of your pilgrimage, and, next to the Holy Scriptures, prove, perhaps, the most efficient means of qualifying you to discharge aright the duties which future years and new relations may bring upon you.

It may be observed, that proper behaviour towards parents is the safeguard of many other virtues, and the security against many temptations. It checks indolence; for a dutiful child cannot be idle, and suffer a parent to toil, or even to want an indulgence or comfort which the industry of the child could procure. It checks extravagance; for such a child will be considerate and careful not to sponge upon the resources of parents; and will rather acquire a habit of sparing from her own gratification for the comfort of those so dear to her, and to whom she is so deeply indebted. It checks self-conceit; for a child accustomed to treat her parents with proper deference, and to consult their wishes and opinions, so often sees her own mistakes corrected, and perceives the advantage of looking to those who are wiser and more experienced than herself, that it very much tends to sober her opinion of her own judgment. It tends to break the snare of unprofitable and injurious

company; for the young person who drops an intimacy in compliance with the wishes of wise and good parents, generally lives to see that the connexion would have resulted in no good. Another advantage resulting from dutiful conduct to parents is this: it is the best preparative for filling up every other relation in life with propriety; and where a partner for life has been chosen on the ground of exemplary conduct in the filial relation, the choice will rarely, if ever, prove to have been misplaced. The best child bids fair to make the best husband or wife, and best knows what to expect and claim from children, and how to enforce those just claims and expectations. In a word, there is scarcely any relative duty, the performance of which involves greater and more permanent advantages, and on which the blessing of Heaven is more clearly seen to rest, than on that of honouring and obeying parents.

It ought, however, to be remarked, that the character of filial duty is, in some degree, affected by the character of those sustaining the parental relation—not in its nature and obligation; these are unvarying: the command is universal and unbending, “Honour thy father and thy mother;” but—in the mode of its operation, and the motives by which it is enforced. The one universal motive of its being “right,” and an act of obedience unto the Lord, is, in a peculiar manner, enforced by the claims, the instructions, and the example of pious parents. If a parent is to be honoured, whatever his character may be, because he is a parent, surely those parents are worthy of double honour, who have laboured with

unwearied zeal and devotedness to bring up their children in the nurture and admonition of the Lord. High and distinguished are the privileges of such children, and peculiar are their obligations to fulfil the affectionate wishes of their parents, to give themselves up to Him who has been the God of their parents, and to tread in those paths which by so many emphatic and endearing considerations have been recommended to them as ways of pleasantness and paths of peace. How often have they been pleaded with in appeals suggested by the manly persuasion of a father, or the winning tenderness of a mother! "And thou, —, my daughter, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." "My child, if thine heart be wise, my heart shall rejoice, even mine." "Hearken to thy father, and forsake not the law of thy mother." "O taste, and see that the Lord is good." "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." How often have they been the subjects of fervent prayer! "Oh that Ishmael might live before thee!" "Let our sons be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace." "O pour thy Spirit upon our seed, and thy blessing upon our offspring! Let one and all say, I am the Lord's, and subscribe with their hands unto the Lord, and surname themselves by the name of Jacob." "Let us be the blessed of the Lord, us and our children with us." What

care has been exercised that they should be taught the good and the right way, that they should be continually brought under the influence of religious truth, that they should see religion embodied and alive in the example continually set before them, and that they should be preserved from the snares of error and the contaminating influence of evil ! They have, indeed, been planted as a vine on a very fruitful hill, fenced around, and furnished with every advantage, watered and kept night and day, with vigilance, tenderness, and solicitude, second only to His who *never* slumbers nor sleeps, and whose blessing has been continually invoked on the young plantation. May not the appeal be addressed to such, "What more could have been done for this vineyard than has been done ?" and shall the tender parents, after years of laborious cultivation, be constrained to retire in secret, and in bitterness and anguish of soul to pour forth their feelings of disappointment—"When we looked that it should bring forth grapes, it brought forth wild grapes?" Shall there be no result from all this labour, but vanity, frivolity, or indecision ? If it be so, what dreadful guilt is incurred by the young people who sin away such precious advantages, and plant daggers in the hearts that have so tenderly yearned for them ! What a harvest of un-availing regrets are they treasuring up for a future day, and

"What chains of vengeance must they feel
Who break such cords of love !"

Dear young reader, the pen was about to express an exception—"unless rescued by that saving

mercy which has so often been set before them, and of which they have so long made light ;” and, blessed be God, there *is* such an exception ; yet, let it not be abused. It is to be feared—indeed, it is a melancholy fact—that there are young persons who comfort and satisfy themselves in a course of irreligion, by saying, “ I am the child of pious parents ; many prayers have been offered for me. They will not be suffered finally to be lost. I shall be sure, at some time or other, to become a changed character. In answer to my parents’ prayers, sovereign mercy will certainly interpose in time to prevent my final ruin. I shall have peace at last, though I walk in the way of my own heart, and in the sight of mine eyes.” Perhaps Satan himself never devised a more dreadful delusion than this, to lead on in the broad way to destruction, saying, “ Peace, Peace, when there is no peace.” Against such a temptation the Jews were solemnly warned : “ Think not to say within yourselves, We have Abraham to our father ; for God is able of these stones to raise up children to Abraham. And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” The faith and holiness of parents can never profit children who are not partakers of them, but will awfully aggravate their condemnation. Divine grace, indeed, is sovereign, rich, and full ; but it will never save any while they persist in refusing to submit to the Saviour, and would bargain for safety at last, and permission to retain their sins now. No ! whatever privileges and relations such may have had, and whatever light

and knowledge they may possess, they are “out of Christ, and must perish. Salvation itself cannot save them.”

But may it not rather be hoped that the young person whose highly privileged lot has been described, feels sensible of her privileges, and desirous to improve them aright?—that there is in her some good thing toward the Lord God of Israel—some earnest desire to requite the pious solicitude of her parents, and to become their joy and crown of rejoicing by walking in the truth? May the Lord keep it in the thought of the imagination of your heart, and establish your way before him! Beware of indecision and delay. Think not, “It is time enough yet;” nor imagine that you can continue neutral, or that you can safely live any longer in a state of indecision. If you are not with Christ, you are against him, and on the side of his foes. Halt not between two opinions, but choose you this day whom ye will serve: if the Lord be God, serve ye him; if the world, pleasure, vanity, riches—but you *know* they are not God; you *know* they cannot make you happy, or save you from misery. Your pious parents have long since said, “As for us, we will serve the Lord.” Now, if in your conscience you believe that they have made a wise and blessed choice, say to them—say it at once, while they are within hearing; let them have the unspeakable felicity of knowing your determination—“Your God shall be my God, and your people shall be my people.” “Let me live the life, and die the death of the righteous; and let my present course and my last end be like his.” May this be

your happy determination : to use the quaint, but forcible expression of an eminently pious father, (Philip Henry,) " So say, and so do, and you are made for ever." If I add one word on this delightful supposition, it shall be to press on the pious child of pious parents a peculiarly delicate, refined, and exalted degree of obedience to the sacred injunction, to honour her parents in the Lord. They are worthy of double honour, and boundless gratitude, and devoted affection ; and she, by the grace of God, is qualified to render these returns in a manner to which all others are strangers. Let it never be reproachingly said to her, " What do ye more than others ?" and let not the worm of self-conceit or spiritual pride eat out the lovely blossoms of humility, modesty, gentleness, and deference ; but let her entire spirit and conduct tend to soothe and gladden the hearts of her affectionate parents, and to evidence the genuine nature and exalted degree of her piety.

It is possible that some young reader of these pages may be placed in an altogether different position with respect to her parents. She, perhaps, has been made a partaker of Divine grace, while they are strangers to it. Her duties are of an arduous and trying nature ; but she is encouraged to seek strength from on high, and to hope that a signal blessing may rest on her sincere, though feeble efforts. In the first place, let her get the principle well riveted in her mind, that the character of her parents by no means absolves her from her duty to them. Still she is to honour her father and her mother in the Lord ; for this is right. She must cherish a very affectionate

and forbearing spirit towards them ; always treat them with great respect and kindness ; and endeavour, as much as possible, to conceal their faults, and guard their character and interests. Next, if their example is evil, she must in no wise follow it ; and if their requirements run manifestly counter to the commands of God, she must not hesitate to obey God rather than man, at whatever worldly sacrifice. But this must be done with great circumspection, propriety, and delicacy ; not in the way of a flat contradiction, or a peremptory refusal, but with respectful expostulations and entreaties to win their consent to her obedience to the will of God, which she conscientiously believes to require from her a line of conduct different from that which they have dictated. Meanwhile she should be especially prompt and solicitous to meet, and even anticipate, their wishes in all lawful things.

It is her duty, also, with affectionate earnestness, yet in a peculiarly chastened manner, to endeavour to arouse their attention to the “ things that make for their everlasting peace ; ” “ with meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth : ” at the same time conscientiously endeavouring to “ adorn the doctrine of God, her Saviour, in all things ; ” letting her religion be rather seen and felt, than heard ; and aiming, by gentleness, meekness, and wisdom, to win to the love of the truth, those who are dear to her as her own soul. Let humble, fervent, believing prayer, accompany these efforts ; and who can tell what blessed results may succeed ?

The following touching scene was witnessed not many years since :—A female, who had been some years known and respected for her quiet, consistent, unobtrusive, Christian deportment, called on her minister, to introduce her aged mother, who leaned on her arm, and seemed to repose on her that tender dependence which is so soothing and delightful to an aged parent, and so heart-thrilling to a dutiful and grateful child. Both were overcome by their feelings, and it was some moments before either could speak. The minister desired them to be seated, and cheerfully said, “ Well, Hannah, I suppose this is your good mother—I am very happy to see her.” “ Yes,” replied the mother, in broken accents, “ her mother, and her daughter too. Five-and-twenty years ago I bore her in infancy ; and now, through her instrumentality, I trust I am born to God.”

Mr. Jay relates a similar anecdote. “ Well,” said a mother, one day, weeping, (her daughter being proposed as a candidate for Christian communion,) “ I will resist no longer. How can I bear to see my dear child love and read the Scriptures, while I never look into the Bible—to see her retire and seek God, while I never pray—to see her going to the Lord’s table, while his death is nothing to me?” “ Ah,” said she to the minister who called to inform her of her daughter’s desire, wiping her eyes, “ yes, sir, I know she is right and I am wrong ; I have seen her firm under reproach, and patient under provocation, and cheerful in all her sufferings. When, in her late illness, she was looking for dissolution, heaven stood in her face. Oh that I was as fit to die ! I ought to have taught

her, but I am sure she has taught me. How can I bear to see her joining the church of God, and leaving me behind—perhaps for ever?" From that hour she prayed in earnest that the God of her child would be her God, and was soon seen walking with her in the way everlasting.

Conduct to brothers and sisters.—Much of the comfort of a family depends on the harmony of its younger members, and their mutual subserviency to the good of the whole; and much of the comfort of individuals in after life, when they come to separate from each other, and form themselves new connexions, results from the manner in which they conducted themselves towards each other as brothers and sisters, while living under the same domestic roof.

Selfishness is the great cause of disagreements, and the great bane of social happiness, whether in larger or smaller communities. Therefore, let each individual guard against the admission of a selfish spirit, and look not on his own things only, but also on the things of others. In this near and intimate circle, the golden rule should be especially practised, each rendering to the rest such kindness and good-will as she would desire to receive from them. Let there be no spirit of jealousy or rivalry in the affections of the parents; no selfish engrossing of favours; no grudging or envy at the favours conferred on others; but let each seek her happiness in the happiness of all. Let the employments of the family be shared with mutual good-will, each endeavouring to lighten the labour of the rest, and to promote the general comfort.

It is truly pleasant to see a family dwelling together in unity, each filling the peculiar station rendered most suitable by natural ability, habit, or education; the kind thought started by one individual for the advantage of another, as kindly taken up and promoted by the rest; all the young people striving together for the comfort of the parents; and this common object kept constantly in view and diligently pursued by all—proving a delightful bond of union, and endearing them to each other. On the other hand, nothing can be more painful than to hear the peevish, unsisterly altercation, or the sullen, ungracious refusal or hesitation to comply with a parent's wishes. "Why should *I* do it? It is not fair that it should be expected of *me*. Why cannot Mary or Harriet do it? Every thing is put upon *me*." Such a spirit is the sure bane of affection and happiness.

There are two particulars to which it seems very desirable to direct the attention of the young female; one applies particularly to the elder daughters of numerous families. It is both their duty and interest, having themselves received the advantages of education, to render those advantages subservient to the benefit of the younger children. They ought to be the willing and able assistants of the mother in their care and instruction: thus they will, in some degree, requite their parents for the benefits received, and also qualify themselves for the efficient discharge of the duties of future life. I was much interested in visiting, a short time ago, a numerous family, when the eldest daughter, who was married, brought her little one to see her parents. The

young mother was so peculiarly expert in the management of her baby, that I could not help noticing it. Her mother immediately accounted for it, by saying she had had experience beforehand; and bringing forward three little brothers, two of them twins, informed me that her daughter had taken the entire charge of these children from their birth, which was a great saving of expense and a great increase of comfort to the family, and a great advantage to herself, as her qualifications for her own maternal duties abundantly testify. If not precisely in this way, young females should become the mother's right-hand assistants in the care and education of younger children.

The other remark which it was intended to suggest, is on the influence which an affectionate sister may easily acquire over her brothers, and the duty of making a beneficial use of that influence, by stimulating them to every virtuous and honourable pursuit; by attaching them to home by a thousand nameless little endearments, and thus counteracting the influence of unprofitable society abroad; by manifesting a sympathy in all their feelings and interests, and thus inviting their confidence where it may be most safely and beneficially reposed; and by endeavouring to win them as companions in the narrow way that leads to everlasting life. It is not an uncommon case for a brother to ascribe his decision on the side of religion, to the Divine blessing on the gentle persuasions, the uniform kindness, and the altogether consistent deportment of a pious sister. Happy the families where such examples are found

It is desirable, among inmates of the same family, to cultivate a spirit of genuine politeness; not the foolish, unmeaning ceremony of the world, but a gentle, obliging demeanour and delicacy of manner towards all around. Some people are fond of affecting a rude coarseness and familiarity of manners, as if politeness were inconsistent with sincerity. This is a great mistake: politeness is not affection, but it is one of the outworks of it; like a wall or a hedge round a garden, which preserves it from being intrenched upon or trampled down. True politeness is benevolence in trifles; a quickness to perceive how little things will act upon the feelings of others, and an habitual and cheerful readiness to forego our own gratifications to accommodate others; and this in a quiet, noiseless way, that endeavours rather to conceal than to obtrude on the notice of others the personal sacrifice at which their pleasure is promoted. Such conduct renders an individual very amiable and dear to the circle in which she moves; while those who are too selfish to deny themselves a trifling gratification, though at the expense and inconvenience of a whole party, naturally make themselves disagreeable and disliked, their presence undesired, and their absence unregretted: when this comes within the near and intimate circle of a family, the alienation of affection which it occasions is lamentable indeed.

In the occasional or permanent separation of a family, there is a danger of their mutual affection becoming less and less vivid, until at last it sinks into coolness and indifference. This should be carefully guarded against. Affectionate recollections

and lively interest should be kept up by frequent intercourse; and, if possible, little tokens of affection should be exchanged. There is something touching and pleasing in the simple motto formerly in vogue—"When this you see, remember me." A book inscribed by the hand of a brother or a sister, and presented as a memorial of affection, has often been made a blessing in more senses than one; both as keeping alive affectionate recollections during absence, and as winning the attention to truths of everlasting moment. Insignificant as are the gratifications of the palate, even they are not to be despised when made subservient to a valuable end. A cake made by the hands of a beloved sister, or fruit gathered from the paternal orchard, or the produce or the manufacture of the native town, is worth carriage, if it serve to identify the interests and feelings of the absent member with those of the family.

It is exceedingly desirable to cultivate a spirit of confidence among the members of a family. There is no friendship so safe and so delightful as that which is grafted upon natural affection; and at home, rather than elsewhere, it is most natural that every trouble should be communicated, and sympathy, counsel, and assistance sought. It is distressing when the members of a family live estranged from one another, and know each other's movements and intentions only by surmise or hearsay; when all is darkness and mystery at home, and cherished intimacies are all abroad. But where all the members of a family have one interest, where there is a delightful blending of feeling in

all the greater and the lesser troubles of life, where the bosom of each forms a sanctuary for the sorrows and the secrets of all—there is real confidence, attachment, repose, and happiness. How good and how pleasant is it for brethren and sisters to dwell together in love and unity! especially if, to this confidence and familiarity in common things, be added that most delightful, yet rare attainment, free religious intercourse among the nearest and dearest connexions—that union in piety which will ever prove the sweetest and most delightful cement and sanctifier of friendship and affection.

It will be necessary also to guard against alienation of affection, from the formation of new connexions. There have been instances in which a removal from the parental home, or even an intimacy formed with such a prospect, has produced a painful indifference to the earliest relations in life. There have been instances, too, in which the influence of a husband or a wife, or one anticipating such a relation, has operated to the disparagement of previous connexions, and produced an alienation bordering upon enmity. These are, perhaps, not very common cases; but it is desirable to guard against the most distant approach to so unhappy a state of things. For this end, in forming new connexions, it is of no small importance to select such as are likely to blend harmoniously with those already in existence; and then, by mutual good offices, to keep alive the friendly and affectionate feeling. Should a lover manifest any disposition to disparage any member of the family, with another member of which he is seeking to ingratiate

himself, or to alienate from it any portion of her affections, just cause of suspicion would arise, that he is not the person to whom they may be safely transferred. The same rule will hold good in the other case ; and in either, the young person who wishes to be permanently happy, whether in the new connexion or the old, must stand firm against the first insinuations of this kind from the other party, and the first cooling of affection originating within. It is one of the beautiful arrangements of Providence, that the heart, when in a right state, is capable of exercising a full degree of affection on the various relations of domestic life, without disparagement or interference one with the other. Each new relation only awakens new sympathies in and for those which already exist. Parents, brothers, and sisters, are not necessarily loved the less on account of the new ties that bind to a married partner ; nor are the affections of the married pair weakened, but cemented, by new objects of regard in the persons of their children : the heart is occupied by each, and finds room for all.

There is one consideration which ought to have a powerful influence on the conduct of brothers and sisters, while dwelling together under the parental roof. It is then that they are most intimate with each other, and that each impresses on the mind of the other characters which are never obliterated, but which are associated with all the recollections during the separations of future life. When once a family begins to separate for the purposes of education, of business, and especially of family connexion, it is surprising, in most in-

stances, how little of permanent personal intercourse is afterwards realized. The sisters, or Mrs. A. and Mrs. B. and Mrs. C., are comparatively strangers to each other; but the characters and actions of Nancy, and Betsy, and Mary, at home, are never forgotten by either. How desirable that the traces should be those of affection, kindness, gentleness, generosity, and whatever else can cause the remembrance to be fondly cherished, and the occasional renewals of intercourse to be earnestly desired and thoroughly enjoyed, unmingled with any feelings of remorse or reproach, and characterized only by tenderness, affection, and pleasure. It is pleasing, at any period of life, to look back to kindnesses conferred or received, even in childhood; but unkindness is always bitter in reflection, especially if near relatives are removed by death: how keen the regret with which any unkind word, or any ill-natured action, towards them is remembered! or how has a similar recollection imbittered the bed of death, if the offending individual is called first to die!

Conduct to servants.—In the conduct of young persons, under the parental roof, to the servants of the family, the great evils to be avoided are, *haughtiness*, *inconsideration*, and *familiarity*: and the opposite qualities to be cultivated.

There is a danger of *scorn* and *haughtiness*, of regarding and treating servants as if they were an inferior race of beings, not sharing in wants, feelings, and susceptibilities like our own, and created only for our convenience and gratification. This odious disposition peeps out in the domineering command, the violent reproach, the cruel threat,

the scornful insinuation : “ It will do for the servants ”—“ It is good enough for the kitchen.” All these are sure marks of a little, ignoble, and ungenerous mind,—a mind totally estranged from the holy and benevolent principles of the gospel. There we are taught, that God has made of one blood (all classes as well as) all nations of men to dwell upon the face of the earth ; that the rich and the poor meet together, and the Lord is the Maker of them all. There we are reminded, that whatever differences may exist in outward circumstances, and however advantageous our condition may be, compared with that of others, it is God alone who has made us to differ, and we have nothing that we did not receive. Hence both self-glorying and contempt of others are preposterous and sinful. There we are taught to “ mind not high things, but condescend to men of low estate ;” to be gentle, pitiful, courteous ; and in all our behaviour to our servants to remember that “ we have a Master in heaven.” Nor does either Scripture or observation leave us without hints of the fluctuating nature of human affairs : that “ riches make to themselves wings, and flee away ;” that “ God lifteth up one, and setteth down another ;” and that those who to-day are in haughtiness and grandeur, to-morrow may be in dependence and destitution, and have to endure contempt and insolence like those they have poured upon others. Such considerations should surely prevail on every well-instructed young lady to exercise meekness and gentleness in her demeanour towards her fellow creatures, of whatever rank, especially towards those on whom she is

dependent for so large a portion of her daily comforts. She should, at least, learn to be able to do without servants, and to realize the independence of which she so vainly boasts, before she allows herself to treat with haughtiness and incivility those who faithfully serve her.

But there is, perhaps, more danger of impropriety of behaviour arising from *inconsideration* than from haughtiness. Many young ladies, who would not wilfully and deliberately ill-treat any one, add very unnecessarily to the labour of servants from mere thoughtlessness; perhaps ringing the bell, and calling a busy servant from her labour, or a weary servant from her meal or her rest, to perform some trifling matter, which it would much better become the young lady to do for herself; or to go on some trifling errand, which would do just as well at a more convenient season. Young ladies ought to know and consider, that it is very inconvenient, and occasions great loss of time and additional labour, for a servant to be called away in the midst of cooking a dinner, cleaning a grate, scouring a room, or washing linen; and it never ought to be done except in cases of real urgency. As for the young lady's little errands of haberdashery, stationery, etc., they might just as well be thought of in the afternoon, when the bustling work of the day is over. Some ladies accustom themselves, when any thing occurs to them as wanted out, to make a memorandum of it, until a convenient opportunity occurs of sending on several errands together. Even in illness, some have exercised this consideration, wishing to spare the attendants even

an unnecessary journey up-stairs ; and oh, how amiable and how beloved is such a mistress ! and with what alacrity and pleasure are her desires met and her wishes even anticipated ! This, indeed, is an additional inducement, which ought not to be overlooked. Habits are most easily acquired in youth ; and the young person who, while in health and vigour, thoughtlessly and needlessly requires the service of others, is likely to become an unbearable fidget in circumstances of languor and illness ; while she who early accustoms herself to habits of personal activity, and of consideration for others, will find the tendency of those habits greatly to mitigate her own sufferings, and to alleviate the fatigues of those around her, in case of illness. I have seen a thoughtless, petulant, bell-ringing Miss, so irritated in time of illness, if she fancied (however unjustly) that a moment was lost in fulfilling her capricious desires, as really and seriously to aggravate her indisposition, as well as to weary out the patience of those around her ; while of another it has been said, “ That dear patient creature ! she thinks of every body but herself ! it is really a privilege to wait at her bedside.”

The young ladies in a family are very properly introduced into a share of its management, under the superintendence of a judicious mother. This is an arrangement in itself so reasonable and proper, that no well-disposed servant will object to it. But young ladies should never render it galling by assuming consequential, domineering airs, or by making arbitrary and capricious requirements. They will best maintain their own dignity, as well as secure the respect and good-

will of others, by appearing in the kitchen rather as the disciples and delegates of their mother, than as the mistress of the servants. Considering their youth and inexperience, it would be much more becoming for them to address a servant with, "My mother wishes such a thing to be done," than, "I desire so and so may be done," or, "I insist upon it," and will generally receive a much more ready compliance. Such modesty and consideration are particularly due to servants of some standing, who have long served the parents with satisfaction, and who, perhaps, recollect the young aspirant to power from her very childhood. Even good servants have their tempers as well as young ladies; and it is not at all surprising, if a servant who knows her work should be irritated at the unreasonable requirements and undeserved reproofs of an upstart Miss, and say, "We have too many mistresses in this house; I could please my old mistress, but I cannot please my young one, and I will not take orders from her." Such a resolution could not be justified; but neither ought it to be provoked.

In a family where proper consideration is exercised towards the servants, it will extend beyond the mere treatment of them with equity, humanity, and kindness, in requiting their services, in supplying their wants, and in regarding their repose; it will include attention to their mental and religious improvement. The case is not now very common for a servant to enter a respectable family unable to read her Bible; she certainly ought never to be permitted to leave it so. Where such ignorance exists, it would be a praiseworthy

effort of Christian benevolence to remove it. Such a labour of love would be peculiarly congenial with the character of a young lady, who has herself been favoured with the blessings of a Christian education. In many cases, perhaps in most, an hour or two in a week might with great propriety be devoted to the instruction of female servants in writing, accounts, or religious or general knowledge, as the case might require ; nor would any young lady disparage herself by such an act of Christian kindness.

It is, however, necessary to guard against improper *familiarity*. A young lady would very much degrade and injure herself by choosing to make a servant, however respectable, her familiar associate, the vehicle of gossip or scandal, the partner in her jokes, the confidante of her affairs. Such intimacies are most prejudicial, disgraceful, and perilous. Many a young lady, who thought it no harm to listen to the flattering tales of an artful servant about her beauty and her conquests, has been led on to receive from her hands the seductive letter, to fall in with her contrivance for clandestine interviews, and at length to complete a marriage without the knowledge or approbation of her parents, and in its results ruinous to herself. Where things have not been carried on to this disastrous extremity, much levity and imprudence have resulted from such unprofitable and unsuitable intimacies, which have occasioned unpleasant reports and surmises at the time, and have formed matter of painful reflection in the mind of the individual, long after the connexion has been dissolved, and the danger escaped.

Conduct to visitors.—The advantages, and the dangers of society, have already been referred to. A few additional words may not, however, be unsuitable here, as young ladies at the period of life here referred to are apt to fall into errors on this subject. Some young people, just returned from school, indulge an extreme shyness, and can scarcely be induced to make their appearance before company. If a visitor happens to call, they seclude themselves in their chamber, much, perhaps, to the mortification of their mother, and to their own disadvantage. Shyness is seldom unaccompanied by some degree of pride. It is the idea of effect, the feeling, “What will they think of *me*? what remark will they make on *me*?” that secretly pervades the mind, and occasions this needless shrinking from society. No such feeling is experienced while the natural simplicity of childhood is retained; but it often begins even from the mismanagement of the nursery. As soon as a child finds that it is made the great object of attention, it begins to show off its airs in one way or another, either of displaying or concealing itself. The artificial manners too generally practised in schools, foster the habit; and the young lady comes home, either panting for continual display, or tormenting herself with the idea of meeting a stranger. But sometimes pride more directly comes into operation; and a young lady either wholly absents herself, or treats with coldness and disdain a visitor whom she fancies to be in an inferior line of life, or whose plainness of dress and simplicity of manners are inconsistent with her notions of fashion and etiquette. Or it is possible

she may err on the opposite side, and make herself forward and obtrusive; engrossing the conversation when she might with much greater propriety and advantage appear as a listener, or a modest inquirer; or eagerly pressing into intimacy with casual visitors, whom her parents might wish to be, at most, on the footing of slight acquaintance.

A moment's consideration will manifest to any well-educated young person the propriety, while under her parents' roof, of respectfully observing, and strictly conforming to their wishes in this particular. Those whom they may choose to receive as friends, ought to be treated by the young people of the family with courtesy and respect. Nothing can excuse a deviation from this rule, except it be impropriety of moral conduct on the part of the visitor, (which is not likely to occur if the heads of the family are themselves correct and respectable,) or a proposal, or conduct intimating a preference, which the young female is not disposed to encourage. Her course then is respectfully to intimate to her parents the advances that have been made, and her feelings concerning them; and to request their permission to avoid the company of the individual. Her candour and openness with her nearest and dearest friends will, in all probability, relieve her from further embarrassment; the obnoxious person will be no longer admitted as a visitor in the family.

But, in all ordinary cases, she should promptly obey the summons of a parent, who wishes to introduce her to a visiting friend; or, in the absence of her parents, become their willing substitute, paying every courteous attention which she knows

they would have desired to do if present. In either case, if needful, she should cheerfully assist in bearing any little extra fatigue which the presence of visitors may occasion. Much of genuine politeness may be observed, and a favourable opinion is consequently formed, in the prompt, yet unobtrusive activity of some young ladies on such occasions. Their care, neatness, and taste, preside in arranging the bedchamber, in decorating the drawing-room. Their superintendence in the pantry and kitchen leaves their mother at liberty to enjoy the society of her friends ; yet they are ready, in neat and simple attire, to join the family meal, to take an intelligent share in the conversation at home, and to accompany the party in their walks or excursions. The young lady glides from one thing to the other with ease and propriety, and appears the real gentlewoman in each. A mother may be forgiven if her eye glistens with pleasure at the well-earned expression, or look of admiration, bestowed on her girls by intelligent friends ; she feels that they deserve it, and that they will not be injured by it. To such young persons it will be needless to say, Improve every opportunity afforded you of gaining useful information from the society of cultivated persons ; especially those who have travelled, or who are known to excel in any particular science or pursuit. Thus will you be making continual accessions to your own stock of knowledge, and fitting yourselves also to become intelligent, interesting, and improving companions.

The following well-drawn sketch may serve to correct the mistakes above alluded to, and suggest useful hints to young females a little older than Rosamond.

THE BLACK BONNET.

"Rosamond was with her mother, in London. One morning an elderly lady came to pay her mother a visit. This lady was an old friend of her mother's; but she had been for some years absent from England, so that Rosamond had never before seen her. When the lady had left the room, Rosamond exclaimed,—

"Mamma, I do not like that old woman at all. I am sorry, ma'am, that you promised to go to see her in the country, and to take me with you; for I dislike that woman, mamma."

"I will not take you with me to the house, if you wish not to go there, Rosamond; but why you should dislike that lady, I cannot even guess: you never saw her before this morning, and you know nothing about her."

"That is true, mamma; but I really do dislike her. I disliked her from the first minute that she came into the room."

"For what reason?"

"Reason, mamma! I do not know. I have no particular reason."

"Well, particular or not, give me some reason."

"I cannot give you a reason, mamma; for I do not know why I do not like the woman; but you know, that, very often—or, at least, sometimes—without any reason, without knowing why, we like or dislike people."

"*We!* Speak for yourself, Rosamond; for my part, I always have some reason for liking or disliking people."

"Mamma, I dare say I have some reason too, if I could find it out; but I never thought about it."

“I advise you to think about it, and find it out. Silly people sometimes like, or take a fancy, as they call it, at first sight, to persons who do not deserve to be liked ; who have bad tempers, bad characters, bad qualities. Sometimes silly people take a dislike, or, as they call it, an *antipathy*, to those who have good qualities, good characters, and good tempers.”

“That would be unlucky—unfortunate,” said Rosamond, beginning to look grave.

“Yes ; unlucky, unfortunate for the silly people ; because they might, if they had their choice, choose to live with the bad instead of the good ; choose to live with those who would make them unhappy, instead of with those who would make them happy.”

“That would be a sad thing indeed, mamma—very sad. Perhaps that woman to whom I took a dislike, or—what did you call it ?—an *antipathy*, may be a good woman, mamma.”

“It is possible, Rosamond.”

“Mamma, I will not be one of the silly people : I will not have an *antipathy*. What is *antipathy*, mamma ?”

“A feeling of dislike for which we can give no reason.”

Rosamond stood still and silent for some moments, considering deeply ; and then suddenly burst out laughing. She laughed for some time, without being able to speak : at last she said—

“Mamma, I am laughing at the very odd, silly reason I was going to give you for disliking that lady : only because she had an ugly, crooked sort of pinch in the front of her black bonnet.”

“Perhaps that was a sufficient reason for

disliking the black bonnet," said Rosamond's mother; "but not quite sufficient for disliking the person who wore it."

"No, mamma; because she does not always wear it, I suppose. She does not sleep in it, I dare say; and if I were to see her without it, I might like her."

"Possibly."

"But, mamma, there is another reason why I disliked her; and this, perhaps, is a bad and unjust reason; but still I cannot help disliking the thing: and this she cannot take off or put on as she pleases; I can never see her without it, mamma: and this is a thing I must always dislike; and my knowing that this is the reason why I dislike her, does not make me dislike her the least the less."

"The least the less!" repeated Rosamond's mother; "by the accuracy of your language, Rosamond, I perceive how accurately you think, at present."

"Oh, mamma, but this does not depend on thinking, mamma; this depends on feeling. Mamma, I wonder—I have a great curiosity to know—whether you took notice of that shocking thing?"

"When you have told me what this shocking thing is, I shall be able to satisfy your curiosity."

"Mamma, if you do not know it, it did not shock you, that is clear."

"Not perfectly clear."

"Then, mamma, you did see it, did you? And how could you help being shocked by it?"

"Will you tell me what you mean, Rosamond?"

"Then, mamma, you did not see it?"

"It! what?"

“When her glove was off, mamma, did not you see it,—the shocking finger, mamma; the stump of a finger, and the great scar all over the back of her hand? Mamma, I am glad she did not offer to shake hands with me; for I think I could not have touched her hand; I should have drawn back, mamma.”

“There is no danger that she should ever offer to shake hands with you, Rosamond, with that hand; she knows that it is disagreeable. If you observed, she gave me her other hand.”

“That was well done. So she knows it is disagreeable. Poor woman! how sorry and ashamed of it she must be!”

“She has no reason to be ashamed; it is an honour to her.”

“An honour to her! Why, mamma? then, you know something more about it. Will you tell me all you know, mamma?”

“I know that she burned that hand in saving her little granddaughter from being burned to death. The child going too near the fire, when she was in a room by herself, she set fire to her frock; the muslin was in flames instantly: as she could not put out the flame, she ran screaming to the door. The servants came—some were afraid, and some did not know what to do. Her grandmother heard the child’s screams—ran up-stairs—saw all her clothes and hair on fire. She instantly rolled her up in a rug that was on the hearth. The kind grandmother did not, however, escape unhurt, though she did not at the time know, or feel, how much. But when the surgeon had dressed the child’s burns, then she showed him

her own hand. It was so terribly burned, that it was found necessary to cut off one joint of the finger. The scar which you saw is the mark of the burn."

"Dear, good, courageous woman!—And what a kind, kind grandmother!" cried Rosamond. "Oh, mamma, if I had known all this! Now I do know all this, how differently I feel! How unjust, how foolish, to dislike her! and for a pinch in a black bonnet!—and for that very scar!—that very hand! Mamma, I would not draw back my hand, if she was to offer to shake hands with me now. Mamma, I wish to go to see her now: will you take me with you to her house in the country?"

"I will, my dear."

At the appointed time, Rosamond, with her mother, arrived at the house of the lady of the black bonnet, Mrs. Egerton. With feelings very different from those with which she had seen Mrs. Egerton the first time, Rosamond now saw this lady; and, quite forgetting whether her bonnet was black or white, Rosamond was struck with the old lady's benevolent countenance and good-natured smile. Mrs. Egerton introduced her to her granddaughter, Helen, the little girl who had been so much burned. Rosamond, as soon as she had an opportunity, began to talk to Helen about that accident; and Helen told her the whole history of it over again, adding many little circumstances of her grandmother's kindness and patience, which increased Rosamond's present disposition to admire and love her. Not a day, and scarcely an hour, passed, but Rosamond liked her better and better; and with good reason, for not a day or hour passed without Rosamond's hearing some-

thing instructive or entertaining from this old lady, who was particularly fond of children; and who knew how to please and amuse, without flattering or spoiling them.'

Behaviour in promiscuous society. — While resident under the parental roof, young females in general enjoy the protecting care of a parent or other judicious friend. Circumstances, however, may occasionally throw them for a short time, at least, into the society of strangers. In such a case an especial degree of personal prudence and circumspection is the more necessary.

A modest, retiring character, approaching to diffidence, is so generally the companion of female discretion, that it would seem almost unnecessary to drop a caution against any thing like display, or a desire to attract notice and admiration; yet such is the weakness of human nature, and such the influence of temptation, arising from being placed in unaccustomed circumstances, that some who have conducted themselves with great prudence and propriety at home, have been very much off their guard when thrown into promiscuous society, and have acted as if they were desirous of attracting the notice of the gay triflers around them. From such indiscretion, unthought-of mischicfs have resulted.

In doubtful circumstances, it is always safest to err on the side of caution and reserve; and a young woman would be much better thought of, who should travel a whole day without speaking to or looking at her fellow passenger, than one whose unabashed countenance, flippant tongue,

and familiar laugh, bespeak a vain and giddy mind, intent on obtaining notice, and by no means choice as to the quarter from whence it comes.

There is a medium between the two extremes ; and the young person who happily hits it, is likely to derive real interest and advantage from persons of intelligence and respectability, into whose society she may be accidentally cast, and to leave on their minds a favourable impression of herself. A discreet young person, when thrown among strangers, will generally find it advisable to direct her attention to those of the party whose superior age should show wisdom. She will soon perceive if the strain of their discourse justifies this expectation. If so, she will listen with unwearied interest ; perhaps, will be a silent listener through the whole conversation : and she will have treasured up something worth remembering.

But it is very probable (for benevolence and condescension generally attend upon real intelligence and knowledge) the interested countenance of the modest listener will attract the attention of the speaker. Some kind remark will be addressed to her, and she will be encouraged to take part in the conversation, so far as to request such information or explanation, as shall enable her to listen with the greater advantage.

Some young people have to recollect with great and permanent pleasure, being accidentally cast for a few hours into the society of eminent literary or scientific characters, or persons who have gained extensive stores of knowledge by travelling, or by close observation of human nature. Who that, when travelling with eminent men, would not wish

to make the most of such an opportunity, and to treasure up the greatest possible portion of useful information and interesting reminiscences? And who would not most bitterly regret if her own frivolity, self-conceit, and affectation, had excluded her from the share of improvement she might have obtained?

In mixed society, young persons should cautiously avoid familiarity with those of whose general character they are ignorant. Persons may be very agreeable and fascinating companions for a short time, whose acquaintance would be undesirable, injurious, and disgraceful. The writer recollects, when a child, hearing Mr. R., an old gentleman, state that he once travelled from Bath to London with a most agreeable gentleman, who seemed to possess universal information. Among many other interesting discussions which beguiled the way, the stranger suggested an ingenious plan for the improvement of the police system, and expressed deep regret at the prevalence of vice, especially in the metropolis. Mr. R. was much struck with his remarks; and as the coach entered the inn yard, they were still engaged in interesting conversation, which both seemed unwilling to break off. The stranger received a frank and cordial invitation to dine in Finsbury-square, which he politely accepted, and promised to be there at an appointed hour; indeed, as soon as he had disposed of his luggage.

Mr. R. hastened home, and informed his wife of the agreeable gentleman who was about to pay them a visit. The appointed hour arrived, but the stranger did not make his appearance. The

dinner was kept waiting a considerable time. Mrs. R. suggested, that perhaps the gentleman had met with some circumstance that prevented his fulfilling his engagement, and that they had better begin dinner without him. "Let us wait five minutes longer," said Mr. R., "and then, if he has not arrived, we will sit down to dinner." He felt for his watch to mark the time; but lo! his watch was gone—a very valuable gold watch, chain, and seals. The visitor never arrived, the lost watch was never found; but some time afterwards, when the notorious pickpocket B—— was tried for the crime for which he was transported for life, Mr. R., who happened to be in court, recognised in the prisoner at the bar, his agreeable stage-coach companion! This was not a common occurrence; but the fact of such a thing having once occurred, is enough to excite prudence and caution. Some young persons have been more grievously injured than was Mr. R., by their indiscretion in furnishing an address, communicating family circumstances, or making appointments with persons of whose character they were not acquainted.

Young persons should be especially cautious of making any ostentatious pretensions to learning, or to illustrious connexions. Such tricks are sure to expose them to contempt and ridicule; perhaps to the more serious mortification of having their pretensions disproved, and their falsehood exposed. A dashing young lady from a country town, on entering a stage-coach, began to converse very familiarly, and endeavoured to draw attention to herself, by boasting of her intimacy with all the

principal families in and around the town. She especially mentioned the name of a baronet in the neighbourhood, whom she said she was going to visit at his town house. Most of the passengers were perfectly uninterested in her tattle, and took little or no notice of it, or her; but an officer in one corner of the coach eyed her with a mixture of wonder and contempt. When the coach stopped to change horses, "Coachman," said the officer, "who is that girl in the coach?" "What, an outside, sir, that was put in when it rained?" "Yes, very likely." "That's Miss Betts, sir, daughter of Betts, the shoemaker. I believe she is going to London to service, or apprenticeship, or some such thing. I hope there is no inconvenience, sir; if there is, she shall come outside again." "Oh no, no; by all means let her remain inside."

As soon as the passengers were again seated, the officer thus addressed the young lady: "Miss Betts, as you intend to honour me with a visit at my town house, I am sorry that I shall not be at home to receive you; but I wish you would desire my valet to give you a pair of shoes of your father's making, which pinch my corns most infamously. Perhaps you will be good enough to take them home with you, and request your father to stretch them, or make me a pair to fit better, and then send in his bill." To the no small consternation of the young lady, she now perceived that her fellow traveller was no other than Sir C. P., with whose name she had made so free. He was the commanding officer of a yeomanry corps who were about to assemble in a distant part of

the county. The young lady, who, perhaps, had not seen him more than once or twice in the course of her life, had not recognised him under the disguise of regimentals.

The following anecdote is related in "Lacon:"—Porson, the celebrated Greek Professor at Cambridge, was once in a stage-coach, where a young Oxonian, fresh from college, was amusing the ladies with a variety of talk, and, amongst other things, with a quotation, as he said, from Sophocles. A Greek quotation, and in a coach too! roused the slumbering professor from a kind of dog-sleep, in a snug corner of the vehicle. Shaking his ears, and rubbing his eyes, "I think, young gentleman," said he, "you favoured us just now with a quotation from Sophocles; I do not happen to recollect it there." "Oh, sir," replied the tyro, "the quotation is word for word as I have repeated it, and from Sophocles too; but I suspect, sir, it is some time since you were at college." The professor, applying his hand to his great-coat pocket, and taking out a small pocket edition of Sophocles, quietly asked him if he could be kind enough to show him the passage in question in that little book. After rummaging the pages for some time, he replied, "Upon second thoughts, I now recollect that the passage is in Euripides." "Then, perhaps, sir," said the professor, putting his hand again into his pocket, and handing him a similar edition of Euripides, "you will be so good as to find it for me in that little book." The young Oxonian again returned to his task, but with no better success, muttering, however, to himself, a vow never again to quote

Greek in a stage-coach. The tittering of the ladies informed him plainly that he had got into a hobble. At last, "Why, sir," said he, "how dull I am ! I recollect now ; yes, now I perfectly remember, that the passage is in *Æschylus*." The inexorable professor returned to his inexhaustible pocket, and was in the act of handing him an *Æschylus*, when our astonished freshman vociferated, "Coachman, holloa, coachman, let me out, I say, instantly let me out ! There's a fellow here has the whole Bodleian library in his pocket."

In promiscuous company, we should always carefully avoid all general censures of any party, whether political or religious ; and all expressions of contempt of individuals. It is possible that some persons present may be identified with the party, or connected with the individual, to whom offensive reference has been made. Common politeness would teach us to avoid the possibility of giving pain to any with whom we may be in company, even for a short time ; and interest would dictate the same forbearance. By such indiscriminate censure, it is probable we should but display our own ignorance, prejudice, and malignity ; or, at least, by giving unnecessary offence, deprive ourselves of the advantage we might have derived from the conversation of the parties.

It argues the extreme of ignorance, either to take it for granted that every person with whom we meet must be exactly of our own profession or way of thinking ; or to suppose that, if they are otherwise, there are no subjects on which we may converse with them to advantage.

A lady once exposed herself in this way, and received a mortifying, but, it may be hoped, not unprofitable rebuke. As one of the Bath coaches passed through Reading, two passengers took their places, the lady in question, for London, and a dissenting minister, the Rev. John Cooke, for Maidenhead. The passengers already in the coach were making themselves merry at having observed a religious book in the parlour of the inn where they had stopped for refreshment; and expressed their opinion that the innkeeper must be a dissenter, or methodist, or something of that sort. The lady with much glee joined this conversation, and uttered many bitter and contemptuous expressions against the doctrines and practices of those people. She said that a visitation, or association, or something of the sort, had been held at one of their chapels in Reading the day before, at which, from motives of curiosity, she had been present; and declared that the preacher had uttered the most abominable nonsense, profanity, and licentiousness, of which she gave several very disgusting instances. When she had indulged in this strain of conversation for half an hour or more, her fellow traveller, who had hitherto remained silent, and whom she had scarcely noticed, fixed on her his piercing black eyes, and said, "Pray, madam, did you ever see me before?"

"No, sir, I don't recollect that I ever did."

"Look again, madam, and endeavour to bethink yourself." She still persisted that she had never seen him.

"Then, madam, you are guilty in the sight of God of gross falsehood, and of bearing false wit-

ness against your neighbour. You say you were at Broad Street chapel yesterday, and that the preacher uttered such and such things : now, I was the preacher ; if you have never seen me before, you were not there ; if you were there, you know that nothing whatever was said bearing the slightest resemblance to what you have advanced, and that the whole is your own malignant fabrication. Repent, therefore, and pray God, if, perhaps, the thought of thy heart and the sins of thy tongue be forgiven thee ; for be assured, that unless the conversation of this half hour be deeply repented of, and forgiven, for the sake of that Saviour whom I yesterday endeavoured faithfully to preach, it will rise up against you, and condemn you, in the day of judgment." The lady sunk abashed under this just reproof, and the remaining miles were passed in silence. On quitting the coach at Maidenhead, Mr. Cooke offered to shake hands with her, which she timidly accepted, but uttered not a word. Some weeks afterwards, Mr. Cooke recognised the lady among his hearers at chapel ; but before he could get out of the pulpit, she had left the place, and was lost sight of ; and he probably never heard what effect attended his admonition.

It may be added, that in promiscuous society we should endeavour prudently and unostentatiously to do good. It would be very unlovely to see a young female obtruding herself and her sentiments on the notice of a party of strangers, or setting herself up for a censor. If, however, the conversation should be either profane or indelicate, she will, perhaps, best show her displeasure

by maintaining a strict silence, and endeavouring to occupy her attention with some other object. But it is hard if, among several passengers, one or more may not be found who would defend a young female from such insults, and put down the offensive speaker. Whether or not this is done, she may with propriety, on leaving the company, present a suitable tract or card, or leave it on the seat or in the pocket of the coach. It will, in all probability, meet the eye of the offender, and convey a reproof more pungent and salutary, than would, with propriety, have proceeded from her lips. In this way a hint may inoffensively be dropped to an aged person, an invalid, or any other individual; and we are encouraged to make the effort by such declarations as these: "In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Let us not be weary in well doing : for in due season we shall reap if we faint not."

Love to home.—An inspired apostle has given it as the characteristic of a good wife, that she is "a keeper at home ;" but unless this sober quality is somewhat cultivated during the period of youth, it can scarcely be expected to rise to consistency and vigour in riper years. Young people love variety and society ; and every thing is beautiful in its season. Judicious and kind parents will wish their children to enjoy the pleasures of youth ; they will not expect to inure them to the close confinement of the anxious and responsible mother of

a family ; yet they will wish to cultivate in them an habitual love to home—a relish for its sober duties ; and to see them duly sensible of a stated round of useful engagements, such as will not leave them the sport of every invitation which the capricious and pleasure-loving may present. It is much to the honour and advantage of a young person, not to be able to accept an invitation until she has made arrangements for filling up her post during her absence. She who can be engaged in parties of pleasure day after day, and in frequent visits of weeks or months, without being missed at home, proves herself to be a person of little value ; while she who, in her occasional absence, feels a conscientious concern for the discharge of her domestic duties, and discovers a cheerful readiness to return to them with new vigour and alacrity, proves that in her case recreation has had its proper use ; and gives a fair promise that her sphere, whatever it may be, will be faithfully and discreetly filled. Her presence will be appreciated, and her absence felt, by the little circle in which she moves ; and whenever she finally leaves it, a real loss will be sustained : she will not have been disgraced in society as either a cipher or a blot.

The orphan.—A young female sustaining this affecting and interesting character, will stand in need of especial discretion and sweetness of spirit in her intercourse with her guardians, their families, and society in general.

In the first place, it may be proper to remind such a young person of the respect and deference due to those in whose hands her parents have chosen to intrust the charge of her interests. It is not

uncommon for young persons under such circumstances, to misinterpret the conduct, spurn the control, and thwart the endeavours of those who, without sustaining the parental relation towards them, are endowed with parental authority. The disposition to do so is not unfrequently fostered by the injudicious influence of young companions or old servants. Even the officious, though perhaps well-meant, inquiry after her comforts, indulgences, or restrictions; and the sigh—"Ah! it would not have been so if your poor dear papa and mamma had been alive!" are quite enough to set the leaven of discontent and rebellion fermenting in the bosom—to weaken respect and attachment—to render irksome to both parties the period of subjection—and to produce shyness and alienation in after years. Be assured, my young friend, it is not only due to the memory of your parents, but it will also in no small degree conduce to your own present and future advantage, that you should, as far as possible, coincide in the choice your parents have made, that you should cherish kindly and respectful feelings towards your guardians, as persons really and disinterestedly concerned for your welfare, and that you should transfer to them the dutiful obedience which you think you could willingly have rendered to your parents. If you were left in a state of orphanage in infancy, it is impossible for you to appreciate the obligations under which you are laid; you will never understand it, until you have proved by experience the care and attention required to bring up and provide for a child from its infancy; and when you can imagine all this care and atten-

tion to be rendered to a child not your own. If you were old enough to recollect your parents, and the endearments and indulgences of home, forbear to murmur, or to make invidious comparisons to the disparagement of your friends, and to your own disquietude, until your judgment is more matured, and you are capable of making due allowance for change of circumstances. It is possible you may live to see that your parents erred through excessive fondness, and that you have reason to be thankful for being brought under stricter discipline. It is also possible that you may live to see more of your own failings and imperfections than you now perceive, and you will then be disposed rather to wonder at the kindness and forbearance you have experienced, than to complain of any thing of an opposite character.

In every situation and relation in human life, it is well not to look for too much. More than half our disappointments result from our having raised groundless expectations, and advanced unfounded claims. Humility is the parent of contentment. This sentiment wrought into the mind of the young person in the circumstances now supposed, will be incomparably more valuable than all the wishing-caps, lamps of fortune, and philosopher's stones, that ever excited wonder and desire in the readers of romance. Cherish, my friend, sober and humble views of yourself and your claims, and then every act of kindness you receive will come as an unexpected and undeserved favour, and you will not be disposed hastily to perceive any thing like neglect or unkindness.

While statedly or occasionally an inmate in the

house of your guardians, you will exercise delicacy, propriety, and good feeling towards those around ; you will avoid giving unnecessary trouble to the servants ; especially, you will not treat them with supercilious airs, which would be, if possible, more galling from you than from one of the family. You will so arrange your visits, walks, and visitors, as to prevent interference with the rules and habits of the household. Towards the young people of the family you will cherish a sisterly regard and good-will, never allowing a feeling of jealousy to arise from any expressions of strong affection on the part of their parents towards them. It is perfectly natural and right that such dispositions should exist ; and it would be much to be wondered at, if they did not on some occasions discover themselves. Should you be conscious of superior abilities, education, or fortune, you will carefully avoid any thing like ungenerous display or mortifying comparison. Should it be otherwise in the latter respect, and you are receiving rather than conferring obligations, you will guard against an encroaching disposition ; you will be moderate and careful in your requirements ; and you will endeavour to render yourself so useful to the family, that it shall be impossible for any member of it to look upon you as a burden.

It is possible that you may acquire a considerable degree of influence with the parents ; perhaps, from being rather older, and having in some degree assisted them in bringing up their children. The young people, also, may look up to you with affection and confidence. The attachment thus

arising is perfectly legitimate and honourable to both parties ; but take care that it is not suffered to degenerate or to be abused. Never be you found, on the one hand, as a mischief-maker, detailing and exaggerating every trifle, or exciting among the family discord and suspicion ; nor, on the other, betraying the confidence of the parents, by promoting, encouraging, or conniving at any thing in their family which they would disapprove, and which ought not to be concealed from them.

It may with propriety be recommended to you to cultivate such habits and acquirements as will, if necessary, prove sources of independence. This is especially desirable if you have been cast on precarious kindness. Your guardians or friends may be wearied out, they may have outlived that ardour of friendship towards individuals so long removed, which first induced them to take charge of you ; or, through the vicissitudes of fortune, they may not always be able, without injury to their own family, to render you the assistance they would wish. In any of these cases, it would be desirable and honourable for you to be able to go forth and maintain yourself, grateful for past favours, and still cherishing that warmth of friendship, which would in all probability be lost, should you longer remain dependent.

In every important movement of life, it is desirable that you should seek the counsel and concurrence of those who have sustained towards you the character of parents. Even though you may have arrived at the age which liberates you from any legal subjection to them, it will still be

decorous, safe, and honourable, that they should be your friends and counsellors,—of course, taking it for granted that they have worthily discharged the trust reposed in them by your parents; and, as has already been hinted, you should not readily admit a suspicion to the contrary.

It may also be right to give you a caution against insensibly gliding into a tender intimacy with any member of the family. Should you have property, it is possible that some interested motive may influence the proposal; should you have none, it is likely that the parents may object to their son seeking a portionless bride, and that they may reflect on you as taking an ungenerous advantage of circumstances, to win his affections. If neither of these objections should exist, it is very possible that the sentiment in both parties may have originated in the mere circumstance of continual proximity, and without that decided preference which is essential to permanent and growing attachment. Should the most distant advances of such a kind be perceived, it will be desirable that you should seek the counsel of some judicious and disinterested friend—that you should enter into no engagements whatever without the full knowledge and concurrence of the family—and that you should, if practicable, immediately quit the house and society of the young man, and reserve to both parties an unfettered opportunity of proving the reality and strength of the preference professed.

Young persons who have experienced kindness from guardians, or other friends not sustaining the paternal character and claims, should through life

cherish feelings of gratitude, and, if possible, should requite to their families the benefits formerly received.

Religion is needful to sweeten and sanctify every lot in life ; but the female orphan should be especially reminded of the gracious consolations and invitations of Scripture, and of the obligations upon her to seek an interest in them. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" Jer. iii. 4. "When my father and my mother forsake me, then the Lord will take me up," Psa. xxvii. 10. "In Thee the fatherless findeth mercy," Hos. xiv. 3.

Early friendships.—"Friendship," it has been justly observed, "is a strong and habitual inclination in two persons to promote the good and happiness of one another. Friendship is composed of love and esteem ; where either of these is wanting, it cannot exist. We should soon be ashamed of loving one whom we cannot esteem ; and on the other hand, however sensible we may be of the good qualities of a person, and however we may respect and even reverence him on account of them, nothing like equal friendship can exist without an affectionate good-will to the person, and a freedom and intimacy of communication."

Friendship has been happily called "the medicine of life," to express its efficacy in healing the pains and anguish which naturally cleave to our existence in a world like this ; and continuance is one of the characteristics of genuine friendship. "A friend loveth at all times, and a brother is born for adversity." Trouble is the test of friendship,

for "prosperity gains friends, but adversity tries them;" and if all professed friends who cannot endure this test are to be excluded from the list, the number who really deserve the character will be found sadly reduced. Such are the observations of age and experience, but they will scarcely be admitted by youth, with its lively feelings and glowing expectations.

That all the benefits of friendship may be realized, and that its young votaries may be spared those painful disappointments which result from groundless expectations and misplaced attachments, a few remarks on the choice of friends, and the conduct to be maintained towards them, may not be unsuitable.

Friendship must be select in its choice and objects. We should undoubtedly cherish good-will to all, and, if we make ourselves tolerably agreeable, we may perhaps possess the good-will of many; but the unrestricted intimacy and confidence of friendship must be confined within a much smaller circle.

A school girl forms, or fancies she does, an ardent attachment for almost every companion she meets, and dignifies it with the name of inviolable friendship; but on what is it founded? On a few hasty professions, insincere compliments, or the disclosure of some insignificant affairs which are not worth knowing, or which ought not to have been made known. The young companions extol each other on being "all heart, and perfectly unreserved." They walk about arm-in-arm, whispering; they consider the presence of a third person as an intolerable intrusion. In absence they send letters crossed

and crossed again with trumpery professions and insignificant tattle ; and they pronounce themselves inseparable friends. But in time it comes out that there are neither mental nor moral excellences to sustain esteem ; or some jealousy or competition arises between the parties, and ardour sinks into indifference, perhaps gives place to alienation and disgust. This is the history of the birth, life, and death of nine hundred and ninety-nine in a thousand hasty connexions. It suggests the wisdom and propriety of proving and trying, before you adopt and trust a friend. For the young, ardent, and inexperienced, it may be a safe and salutary rule to say, " Let esteem precede affection in the formation of your friendships." If there are sterling excellences on which it can rest, and the circumstances of age, station, pursuit, temper, and proximity, place two persons in the way of intercourse, they possess the elements of friendship, and there is little doubt that affection will grow and mature, and the union be permanent.

Friendship should be steady, not capricious. Let not one who is worthy, be slighted or displaced by a new rival ; nor, though you have a right to look for estimable qualities in your friend, be so unjust to her and to yourself as to expect perfection. You do not possess it yourself : your temper is not always the same, nor is your conduct always free from blame, and yet you expect to be loved and borne with. Exercise the same candour towards your friend, and do not regard every deviation from perfection as an act of deliberate and atrocious guilt, or suppose that every little change of countenance, or failure of attention, necessarily

expresses alienation of affection, or involves a forfeiture of friendship. Those who are so unreasonable in their requirements, do not deserve, and are not likely long to possess a friend.

Let your friendship be generous and disinterested. Let the person herself be the object of friendship, not her adventitious circumstances of dignity, wealth, or family connexions, by which you might expect to advance some interest of your own. True friendship immediately banishes envy and selfishness under all their disguises. If you can for a moment grudge at the superior excellency of your companion, or at her greater success, prosperity, or fame, be assured you are yet a stranger to true friendship. One advantage resulting from a virtuous and honourable connexion is the stimulus it furnishes to improvement; but then this emulation is totally apart from envy. You will endeavour to imbibe and copy the excellences of your friend—not that you may excel or equal her, but because you see in her example how lovely they are, and you feel also that her excellences, being in a sense made over to you, lay you under an obligation to reciprocate something equivalent.

Youthful friendships especially need the bridle of discretion. Where a real oneness of heart exists, there will, and there ought to be great freedom and openness of communication; but there is no reason for it to degenerate into imprudence, or that it should at all involve the affairs of others. Family circumstances have sometimes been disclosed in a very unwarrantable and injurious manner, by one of the younger members of the family having an intimate friend, from whose

confidence it was reckoned treasonable to withhold any thing, whether it did or did not concern her. A friend who would require or encourage such confidence, will in all probability violate it; the love of such a person will soon be turned to enmity and strife; and then, whatever has been so imprudently communicated will be unkindly disclosed, and turned to reproach. It is an admired rule of a Roman orator, that "a man should live with his enemy in such a manner as might leave room for him to become his friend; and with his friend in such a manner that, if he became his enemy, it should not be in his power to hurt him." At all events, if your friend should prove fickle, or treacherous, whatever she may know of your own weaknesses, and however unkindly she may expose and exaggerate them, take care you never put it in her power to divulge the secrets of others.

There is another particular in which prudence is an important adjunct to friendship; that is, in reference to our claims on others for the admiration of our friend. A man who is always noisily lauding his companion, defending him through thick and thin, and quarrelling with every one who does not entertain exactly the same opinion of him, is much more likely to do him harm than good. A friendship which makes the least noise, is both the most substantial and the most useful; and a friend who is prudent is to be preferred to one who is zealous. "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him."

Faithfulness and constancy are justly reckoned the most essential qualifications of friendship.

Whatever, therefore, is committed to its confidence, should be regarded as a sacred deposit: an angry expression may be forgiven, a quarrel may be made up; but a betrayal of confidence is such a violation of friendship, that it can never be thoroughly repaired. The same external kindness may be kept up, and even a real affection may be cherished; but confidence is for ever gone. It has been happily compared to letting a bird go out of the hand, which is soon far beyond the reach of pursuit.

THE FOES WHO ONCE WERE FRIENDS.

“ When rival nations, great in arms,
Great in power, in glory great,
Fill the world with dire alarms,
And breathe a temporary hate—
The hostile storms but rage awhile,
And the tried contest ends;
But ah! how hard to reconcile
The foes who once were friends.

“ Each hasty word, each look unkind—
Each distant hint, that seems to mean
A something lurking in the mind,
Which hardly bears to lurk unseen—
Each shadow of a shade offends
The’ imbitter’d foes that once were friends.

“ That Power alone who formed the soul,
And bade the springs of passion play,
Can all their jarring strings control,
And make them yield to concord’s sway;
’Tis He alone whose breath of love
Did o’er the world of waters move;
Whose touch the mountain bends,
Whose word from darkness called forth light—
’Tis He alone can reunite
The foes who once were friends.”

But faithfulness in friendship has another province—the difficult and delicate attainment of letting our friend see his faults and errors, and being willing to be taught by him to discern our own. Where esteem prevails in the formation of friendship, a sort of *beau ideal* is formed in the mind, and every endeavour is made to bring the beloved object up to the standard. There is a possibility and danger of becoming fastidious, and discouraging exertion by producing despondency of attaining the standard of excellence. But the opposite danger is far more common : it arises when affection has the predominance, and we consent to love a friend with all his faults, rather than put ourselves and him to the pain of correcting them. This is but a refined species of selfishness, and inconsistent with a due regard to the best interests of the beloved object. Perhaps the best way to qualify ourselves for the office of faithfully and kindly administering admonition or reproof to those we love, is to cherish humility and vigilance; this will make us at once sensible of our own defects; candid, but not conniving at those of others; and willing and thankful to receive the counsels of friendship.

Among other qualifications for such connexions, must be enumerated something like equability, or evenness of temper and behaviour. Many persons are variable as an April day; sometimes they are inexpressibly agreeable, and at others exceedingly repulsive; sometimes full of warmth and affection, and anon, without any reasonable ground for the change, cold, sullen, reserved, and full of ill humour and passion. Such vicissitudes of temper

unfit the individual for steady friendship. It is not, therefore, the part of wisdom to choose such a one for an intimate companion ; but as we cannot always discern at once the character of others, and as we have certainly more power to control and regulate our own temper than that of any other person, it is highly desirable habitually to cultivate and maintain self-discipline. To be guided by principle rather than impulse, is to be uniformly fitted to discharge the duties of friendship, and to deserve the affection of a steady and consistent friend.

It has already been observed, that constancy is the test of friendship ; and it is very pleasing to witness it, originating, perhaps, in early life, in companionship and similarity of circumstances, but founded on mutual esteem, made subservient to the best interests of both parties, and carried on with steadiness through growing years, varying circumstances, long separations, and new family connexions. Such a friendship has interwoven in it anticipations of immortality, and it is made conducive to preparation for it.

CHAPTER VI.

THE YOUNG FEMALE CONTEMPLATING MATRIMONIAL
ENGAGEMENTS.

THE subject of this chapter is one of no small importance, difficulty, and delicacy. It is entered upon with some hesitation, with much seriousness, and with earnest desires that some useful hints and cautions may be suggested to the young reader, which may avail for her safe and happy guidance in so momentous an affair.

According to the wise and benevolent arrangements of Providence, it is the ordinary lot of young females to form connexions in life, and to enter upon its more active and specific domestic duties, as heads of families and parents. Perhaps almost every girl at an early period looks forward to such a connexion with interest and ambition. It is exceedingly to be regretted that so important a matter, instead of being regarded with the sober-mindedness that it demands, should be made the subject of idle, frivolous jesting; and that the attention of young persons in general should be directed to it at far too early an age, and in a very improper and trifling manner. It

is the never-failing topic of giddy girls at boarding-schools, and especially so of novel readers, and of such as have been accustomed to hear the tattle of vulgar and uneducated persons. Happy are those young females who have received their first intimations on the subject from the lips of a judicious mother, interwoven with lessons of practical instruction! Happy the girl who has not been taught to value herself on her blue or black eyes, or her clear complexion and glossy ringlets, as likely to attract the admiration of a handsome, an accomplished, or a wealthy lover: but who has been taught to dress her doll with neatness and care, because it is probable that in future years she will, like her mother, have the care of children; to control her temper, that she may be fitted to govern others; to be industrious, orderly, and economical in all her little concerns, because at some future period greater affairs may be intrusted to her management; and to assist her parent in domestic duties, not only as an act of grateful and willing obedience, but also as the means of acquiring skill and aptitude for the discharge of those occupations, which will, perhaps, constitute a great part of her habitual employment in future life. To such a girl the idea of being married, and entering on the cares of a family, will be a weighty and interesting consideration; but she will not be likely to regard it as a matter of jesting, or to treat it in a light, thoughtless, hasty manner. Such a mother as she is supposed to possess, without joking with her, or asking her opinion, or encouraging flippant remarks on this or that young man of their acquaintance, will

have made her habitually sensible of the vast importance of a judicious selection, by frequently referring her to the advantages resulting from her own happy relation ; she will, probably, also have pointed out to her some affecting instances in which an indiscreet and hasty, or self-willed choice, has rendered a well-meaning female wretched for life, and almost rendered it impossible for her to discharge her duties with propriety and success. One or two real examples, both of a happy and of an unhappy character, brought before her notice, and impressed on her mind, by a friend on whose judgment, fidelity, and disinterestedness she can so fully rely, will probably prove the best guard against her treating the subject of matrimony with that levity, inconsideration, and folly, so common and so ruinous to youth, and will strengthen her to treat the “ foolish talking and jesting ” of others with the contempt they deserve.

Young people should be guarded against supposing that it is essential to their respectability or happiness that they should marry. This mistaken notion has led many to engage in very undesirable connexions from the sheer dread of living unmarried,—a most irrational course, and one in which the remedy is worse than the disease ; for surely an absence of good might be better borne than a positive evil. Besides, such persons did not consider, when they foolishly accepted an offer which they could not in their consciences approve, that they were throwing away the chance of a better, which might be yet in reserve. It would be easy to adduce proofs that it does not invariably

happen that persons remain single because they are not worth having ; that they have never had an opportunity of changing their condition, had they chosen to do so ; or that they are necessarily morose, fidgety, disagreeable, and useless beings in society ; but that there really are such beings as unmarried ladies who are cheerful, amiable, and useful. Reference might be made to some of distinguished eminence in the literary world, such as Hannah More, Elizabeth Carter, Elizabeth Hamilton, and others, who were equally admired and loved for their domestic and social virtues—as cheerful, intelligent companions—warm-hearted, faithful friends—and judicious and unwearied benefactors. And, in more private life, many examples might be found of females, neither married nor intending to marry, who are yet far more worthy of admiration and imitation than a host of giddy-minded girls intent on display, and boasting of their conquests. We might point to many an affectionate daughter tenderly ministering to the comforts of her aged parents ; many a kind maiden sister sharing and lightening the burden of domestic care, affording her valuable aid in the sick chamber and the nursery, imparting instruction to nephews and nieces, and alleviating the distresses of the poor, an enlightened and indefatigable agent in diffusing knowledge and happiness in the world ; enjoying the inward repose of a peaceful conscience, a contented mind, and pious anticipations ; and lodging a testimony in the bosoms of all around her, that hers is neither a useless nor a miserable life.

Still, however, in a great majority of instances,

a single life is not expected or preferred. To return, therefore, to the young female who, more or less, anticipates forming a matrimonial connexion—It may not be improper to begin with a word of caution as to behaviour in company with persons of the other sex, whose age, and other circumstances, render it probable or possible that sentiments of partiality may be entertained, which, however, have not been distinctly expressed. Being placed in the society of such persons is somewhat embarrassing, and demands a high degree of discretion and circumspection. Nothing can be more ridiculous and contemptible than the conduct of a young woman who sets herself to attract notice and admiration, and seems trying to persuade every young man she meets to fall in love with her. However adroitly this may be practised, it is sure to be seen through, and to excite disgust. It is not, however, intended to recommend prudery, or the affectation of avoiding notice in society; this is equally ridiculous: indeed, prudery and coquetry, so far from being necessarily placed in opposition to each other, are often very nearly allied. The best preventive of either is genuine simplicity of manners, which will lead a young person to conduct herself in a natural, straightforward way, according to the circumstances in which she is placed, without once imagining that she is an object of notice. Her unassuming, and almost unconscious, at least instinctive, propriety of demeanour, will at once repel impertinence, and attract real admiration.

Should a young female have reason to suspect that particular attentions are intended towards her,

discretion and delicacy will suggest the impropriety of eagerly encouraging those advances, either by throwing herself in the way of the individual, or by making the matter a subject of conversation with her young companions. She will do wisely, also, to guard against suffering her own feelings to be wrought upon, until the attachment is explicitly avowed; and until she has ascertained that the character of the individual is such as to render him worthy of her affections. For want of due circumspection in such circumstances, many an estimable girl has been unsuspectingly led on, and had her feelings deeply engaged by one who was only trifling with them, and who avoided coming to the point, that he might retreat at pleasure; or whom her own sober judgment could not approve, and who was not at all likely to meet the approbation of her judicious friends, or to promote her own happiness. It has cost her, perhaps, years of painful effort to subdue her misguided feelings, or a life of wretchedness in yielding to them. To avoid similar disasters, it will be advisable for a young female, as soon as she imagines that a companion of the other sex is inclined to pay her particular attentions, rather to avoid than seek his company, and especially to refrain from meeting him alone; yet in all this to guard against any marked difference of conduct, any thing like a display of shunning him; against such prudery we have already protested. She had better also, as much as may be, avoid making him the theme of her solitary musings, or of her free conversation. She need not fear checking, by a little reserve on her part, any advances that

would be really desirable. If an impression in her favour has really being made on a man of sense and honour, it will be deepened rather than effaced by her dignified and retiring deportment. She may safely leave it with him to find means and opportunities of pressing his suit; while, on the other hand, many a young girl, by appearing too eager to take advantage of the slightest overture, has disgusted and discouraged a worthy admirer, or has made herself the sport of an unfeeling trifler. Should advances of an unequivocal character be made, a discreet young woman will do well immediately to consult her parents, if living, or some judicious, disinterested friend, whom she regards as their representative. Her confidence will be rewarded by the aid of their unbiassed judgment as to the character of the individual and the eligibility of the connexion, and by the protection it will throw around her character and interests. The man who would dissuade the object of his professed affections from imparting her secret to such a friend, would prove himself unworthy of her regard, and, in all probability, an interested adventurer, influenced by any motive rather than that of pure and honourable affection.

The young female who, in the exercise of early piety, has been accustomed to hold intercourse with God, and to acknowledge him in *all* her ways, will feel this an occasion in which she especially needs Divine guidance, and will esteem it a peculiar privilege that she has access to an all-wise and sympathizing Friend, to whom she may safely unbosom her perplexities and her desires.

She needs wisdom; let her ask it of Him who gives liberally, and upbraids not. Let her sincerely seek to know the will of God concerning her; let her earnestly pray to be preserved from mistake; that she may not be suffered to bestow her affections on one who is not a child of God, a fellow heir with her of the grace of life, and who would not help, but hinder her in her progress heavenward. Let her pray for firmness and decision to deny and conquer herself, if any unwise partiality is begun to be felt. Let it be her sincere desire, and her cordial, unreserved surrender—"Lord, turn away mine eyes from beholding vanity." "*Thou* shalt guide me with thy counsel." "*Thou* shalt choose mine inheritance for me." Let her implore increasing measures of that holy influence which will make her contented with the allotments of Providence, and more concerned about preparation for the faithful discharge of duty in her present, or any other situation, than anxious about any change of circumstances according to her own, perhaps misguided, inclinations. For want of this discreet and pious application to heavenly wisdom, too many, even well-inclined young people, have formed such connexions as have pleased their fancy, but plagued their hearts.

When deliberating on the wisdom and propriety of entering on an engagement of the nature here alluded to, it should be borne in mind, that the importance of deciding aright is vastly enhanced by a consideration both of the *nearness* and the *permanency* of the connexion contemplated. It is very unpleasant to have a disagreeable master, servant, apprentice, neighbour, or occasional

visitor : how much worse to have a disagreeable companion in the nearest and most intimate relation ; one against whom the door can never be shut ; one who has access to the most private retreat—to the most retired hours ; one who is to be a constant companion, and from whose society there is no commanding any interval ! Then, too, the intercourse is not only near and constant, but permanent : a disagreeable servant may be dismissed, or a service may be quitted ; the term of an apprenticeship is limited, and will soon expire ; the visitor is but a transient and occasional evil ; a change of residence on one part or the other may rid us of a disagreeable neighbour ; but the matrimonial connexion can terminate only with the life of one of the parties. Surely it ought to be discreetly and advisedly formed !

The first consideration ought to be of moral and religious character. This must invariably be the foundation of happiness in the married life. Let no young woman deceive herself with the idea that a bad man can be a good husband, or that he who neglects and disregards his duty to God, is likely to discharge it to his fellow creatures ; nor let her flatter herself with the delusive hope, that attachment to *her* alone will work any desirable change in his character. No ; unless she would cruelly deceive herself, she must make her calculation on his present character and habits, and on the advance of the same. If he is a disobedient or a disrespectful son, it is reasonable to suppose he will be a tyrannical husband ; if his habits are self-indulgent and expensive, perhaps beyond his income now, it is not to be expected that he can maintain a wife

and family, or that he will practise the self-denial and economy needful to enable him to do so; if he is now a sabbath-breaker, or a lover of pleasure more than a lover of God, there is no ground whatever to hope that he will be a suitable or a profitable companion for a young woman professing godliness, or that he will assist in teaching the knowledge of God to the rising generation. Where the character is objectionable or doubtful, no advantages in point of worldly circumstances can ever justify her in risking her happiness in such hands.

Among the matters which, though of minor importance when compared with personal character, are far from being trivial, is that of family connexions. It is true, that in a match of pure affection, the parties expect their happiness from each other; but their comfort, and perhaps their harmony, must be in no inconsiderable degree affected by the character and circumstances of family connexions on either side. If they are not respectable, it will be a perpetual source of mortification; it will at least be a privation of all agreeable intercourse. If they are merely imprudent, it will probably lead to many anxieties and embarrassments. These things ought to be duly weighed and considered beforehand. It is not to be expected or desired that, on the formation of a new connexion, the ties of birth and blood should be dissolved or disregarded, or that the individual should hide himself from his own flesh. If he were capable of doing so, it would present a poor pledge for his tenderness and affection in any new relation; but certainly the con-

nexions, as well as the individual, ought to be delicately, yet carefully inquired into, and candidly communicated, before an engagement is formed. Both parties should consider whether they can accommodate themselves to each other's connexions, and resolve to treat them with kindness, courtesy, and respect, else that which ought to have been a barrier against forming the union, will prove a continual source of altercation to im-bitter it.

Congeniality in temper, taste, and pursuits, is also exceedingly desirable. There have been instances in which married persons have agreed to follow their separate objects, and to occupy, as it were, a different world from each other; but if it be possible for such a state of things to subsist without actual disagreement, at least it must be in the privation of that intellectual intercourse in which much of the enjoyment of connubial life consists, and must have a tendency to cool and alienate the affections. The married life ought to be one of mutual dependence and thoroughly conjoined interests in every particular.

Nor ought circumstances and prospects to be overlooked. A mercenary spirit is odious and contemptible, and a match formed for interest is never happy; yet a prudent attention to the probable means of support is indispensable both to integrity and comfort, and perfectly consistent with the purest and most disinterested attachment.

The attachment which bids fair for future comfort, is founded on mutual esteem and decided preference; but then it is the part of discretion to ascertain, first, that there are no insurmountable

barriers in connexions and circumstances, and also that there is a reasonable prospect of supporting a family in something like the style to which the parties have been accustomed ; or at least, that they should be quite willing to forego their accustomed luxuries, so as to bring down their expenses to the scale of their income. It is indeed a decided mark of genuine and disinterested attachment, to look these things steadily in the face at the outset. A truly generous young man would not expect the object of his choice to descend from the scale of society in which she had been accustomed to move ; still less would he be inclined to plunge her in disappointment and embarrassment, by representing his circumstances to be more favourable than they are, and commencing on a scale to which they are not adequate. He will candidly state the truth, even at the risk of being discarded, or, what is much more probable, of being advised by judicious friends to wait a little, until circumstances are more settled and favourable.

A truly generous young woman would wish to be treated with this frankness and candour. Should it appear to be the dictate of prudence thus to wait, her attachment is not likely to weaken or to waver ; nor is it likely that such steadiness and prudence will go long unrewarded. Mutual and well-principled affection will stimulate to industry, ingenuity, economy, and self-denial ; some new source of income will be discovered, or some plan be formed for rendering the existing sources more profitable ; some expedient will be adopted for reducing expenses ; one article of expenditure and

another will be regarded as superfluous; higher degrees of enterprise and exertion will be found attainable; and the worthy young couple, resolving to bring their moderate wishes within the compass of their resources, will find themselves warranted to conclude that they will be sufficient. Thus encountering the difficulties beforehand, and beginning on a prudent and humble scale, they are likely to go on steadily and prosperously; but if, on the other hand, they begin by disregarding and spurning all the suggestions of prudence, boasting of their superiority to all pecuniary considerations, and their romantic willingness to encounter poverty together, while at the same time they are little inured to practise self-denial and economy, it may be predicted that poverty will indeed be their settled portion, and that from the very outset ruin will stare them in the face.

But now, supposing that all these preliminaries are adjusted, and that a steady and honourable attachment is avowed, and has received the sanction of friends, the young female will then do well to treat her lover with frankness and generosity, never giving him reason for a moment to suspect the sincerity or strength of her regard, never in any way trifling with his feelings, by coolness towards himself, or by flirting with any other. Some young women very foolishly give themselves airs of affected coldness or disdain, and will even stir up trifling altercations, and pretend to break off a connexion, solely with a view to excite alarm in the mind of the lover, and the more firmly to rivet their hold on him, on the

principle of the adage, that "lovers' quarrels are the renewing or strengthening of love;" but this is at best an unworthy measure to which to resort. If the chosen object be really deserving of love and esteem, it is base and cruel to inflict on him one unnecessary pang. It is also unwise; for though such displays of caprice may not absolutely alienate his affections, it is altogether impossible that they can enhance his esteem; they must leave on his mind an impression unfavourable to the generosity, dignity, and stability of character of her of whom it is desirable he should think most highly. Whatever old saws or modern jests may assert to the contrary, it must be true in the nature of things, that uniform kindness and amiableness are more likely to produce and maintain steady, uniform, and growing attachment, than alternate fits of fondness and coldness, gentleness and waywardness, rationality and caprice.

It may be worth while just to add, that some young ladies have played the game of tormenting their lovers once too often, and have found, to their utter mortification, that instead of establishing their dominion by their affected coldness and disdain, they have but set their disgusted captive at liberty honourably to escape.

There is one topic more to which a slight allusion may be desirable, namely, that the degree of intimacy antecedent to marriage should be marked by the strictest delicacy and circumspection. Against prudery, a protest has already been entered; yet there are some young females, who, without any improper feelings and intentions, but, perhaps, from mere thoughtlessness, or from

affected superiority to the opinion of the world, run into an opposite extreme, and lay themselves open to very unfavourable remarks. The only way to be really superior to the opinion of the world is, so to act as never to give ground for an unfavourable surmise: a person who acts thus circumspectly need not be very solicitous about what the world says. It has too many other things to regard, to persevere long in maligning those whose character is not only free from every stain of vice, but whose conduct is remote from the very appearance of evil. But if the slightest shadow of a shade of indiscretion can really be cast upon a character, it is impossible to set bounds to the mischievous tattle and evil speaking of a censorious and gossiping world. But there are two, whose unshaken esteem is incomparably more important than the commendation or the censure of the world: these are, the young woman's lover, and her own conscience. If she stand well with them, she may bid defiance to the world; but in order to this, she must act so discreetly, as never to give reason to either to reproach or distrust her. It is possible that some cause of difference may arise, and the connexion, however near and long standing, may be broken off. How desirable, that though love should be severed, nothing may have occurred that could weaken esteem, or give occasion, if even malignity would seek it, to the utterance of a disparaging assertion, a slighting insinuation. But it is more probable that the lover will become the husband. Then, how important that, in calmly looking back over the acquaintance from its com-

mencement to its consummation, there should be no moment, no action, no word, on which he could fix, as having the slightest tendency to lower his esteem, or weaken his confidence in the prudence, circumspection, and delicacy of the object of his choice, but that he may say of his wife, "The heart of her husband may safely trust in her." How desirable, moreover, that in her moments of secret recollection, she may never have to look back on a scene or a circumstance that would call up a blush on her cheek, or a feeling of shame or regret in her mind.

This chapter may properly conclude with an extract of a letter from the celebrated Philip Henry, to his youngest daughter, on her receiving overtures of marriage :—

"MY DEAR DAUGHTER,—Your present affair, we can truly say, was no less a surprise to us than it was to you ; but we have learned—both from our fixed belief of God's universal providence in every thing, and his particular special providence towards those that fear him, and also from our last year's experience, once and again, of his doing that for us which we looked not for—to cease our wonder, and to apply ourselves, as we ought to do, to do our duty. We would have you do so likewise ; saying as Paul, which was the first word that grace spoke in him, "Lord, what wilt thou have me to do?" Your way is, in the first place, to acknowledge God, not only in the thing itself, but in all the motions and events of it; and if you do so, he will direct you, that is, guide, and bless, and succeed your steps. You are next to admit

the person into your converse, as in another case, 1 Tim. v. 2, with all purity ; that is, at no unfitting time, in no unfitting place, manner, or other circumstance ; as it will not be desired, so neither ought it to be granted. Your end herein is to be the same with his ; your next end, that you may be acquainted with each other's temper and disposition ; especially that you may feel the pulse of each other's soul, how it beats towards God, and his works and ways. As the agreement is in *that*, accordingly will be much of the sweetness and comfort of the condition.

“ As to the calling, estate, and other things of that kind, I am glad you know, and am more glad you have espoused, Mr. Allein's Six Principles, which are the same in practice, and are of as great use and influence, as Mr. Perkins's Six Principles in *doctrine*, and therefore hold to them. If height and fulness in the world were the things that would make us happy, those who have them would be the happy people ; but it is not so. It shall be my endeavour, as far as I can, to inform myself how things are in those matters, that there may be no mistake on either side, and then to do as there shall be cause. You will remember one thing, which you have often heard from me in others' cases, though never in your own, and that is, to keep yourself free from all engagements by promise, till the time come when it shall be thought proper, by mutual consent, that I contract you, which will be time enough for you to do that. To how many hath the not observing this rule been a snare ! We are truly thoughtful for you, you may well believe, but must not be too thoughtful

Unto God we must and do commit our way in it, and so must you yours; 'Casting all our care upon him, for he careth for us.' We have hitherto found his contrivances best, not ours. I am glad you have so worthy a friend as Mrs. M. K. to unbosom yourself to, and to help to advise you, and pray for you. I told your brother when I thought it would be convenient you should come home. If he has not opportunity of sending you then, we shall soon after, God willing, send for you. Our love and blessing is to him and our daughter, and to your dear self, having confidence in you in all things, 2 Cor. vii. 16; but it is through the Lord, Gal. v. 10, that you will act as I have counselled you."

The biographer of this holy man observes:—

"He never aimed at great things in the world for his children, but sought for them in the first place, the kingdom of God, and the righteousness thereof. He used to mention, sometimes, the saying of a pious gentlewoman, that had many daughters; 'The care of most people is, how to get good husbands for their daughters; but my care is to fit my daughters to be good wives, and then let God provide for them.' In this, as in many other things, Mr. Henry steered by that principle, that a man's life consisteth not in the abundance of the things that he possesseth. And it pleased God so to order it, that all his children were disposed of into circumstances very agreeable both for life and godliness. He was greatly affected with the goodness of God to him herein, without any forecast or contrivance of his own."

CHAPTER VII.

VICISSITUDES.

WE live in a world of changes : nothing here is abiding ; even the pages of this little book suppose the young reader to be passing through various scenes. Former connexions are passing away, and new connexions are forming. “ Our fathers, where are they ? and the prophets, do they live for ever ? ” Where are those who fostered her infant years ? Where are the instructors of her childhood ? Where the ministers who first spoke to her the word of God ? Where the companions of her childish studies and sports ? Where the friends of her youth ? Where the dear familiar faces that once formed the wide unbroken circle round the fireside of home ? Some have passed into eternity : some are scattered here and there, and entirely lost sight of ; or, in consequence of distance of abode, and new connexions and engagements, are only met in transient and occasional intercourse. In some instances she has witnessed, perhaps experienced, the breaking up of families by death, or providential removals ; the lifting up of some who were once struggling with

adversity and penury ; and the setting down of others who a few years ago were rolling in affluence, or, at least, possessed of competence, and surrounded with comforts. Instead of having far to seek for examples of such vicissitudes, we may rather ask, Where is the family that has not known changes ? Surely these things have not happened by chance, neither have they been permitted without some special design for the instruction and improvement of those who have witnessed, or have been exercised by them. Let them not be suffered to pass by unregarded, but endeavour, dear young reader, to gather up the instructions they are designed to convey. Among other lessons they certainly suggest the following :—

1. They teach us to acknowledge the hand of God in all the changes that occur, whether prosperous or adverse. “ *Thou* openest thine hand, we are filled with good. *Thou* hidest thy face, we are troubled. *Thou* takest away our breath, we die, and return to our dust.” “ Shall there be evil in the city, and the Lord hath not done it ? ”

“ If light attends the course we run,
’Tis He provides those rays ;
And ’tis his hand that hides our sun,
When darkness clouds our days.”

For want of this kind of consideration, worldly people, in time of prosperity, are filled with vanity, presumption, and false confidence ; and in time of adversity they sink into murmuring, rebellion, and despondency, fret themselves at their circumstances, or, filled with anger and envy, dash one against another, to mutual destruction.

Oh, it is a delightfully quieting consideration, and one that tends to maintain the balance of the spirit in all conditions—"It is the Lord: let him do what seemeth him good. What He does, must be right; be it mine to submit to and devoutly to improve all his dispensations." This principle actuating the heart, will enable its subjects in time of prosperity, while they gratefully enjoy the gifts of God, to let their moderation be known unto all men; and in times of adversity, in patience to possess their souls.

2. The vicissitudes we witness and experience should teach us to moderate our expectations from worldly things, and not to depend on the continuance of present enjoyments or agreeable circumstances, but rather to expect and prepare for changes. In natural things, even while summer lasts, there are occasional variations of temperature, and boisterous storms, to remind us that we should prepare suitable garments and shelter against the inclemency of winter; and in temporal affairs, so much of change is marked on all below, that it is the height of folly to set our hearts upon them, and to say in our prosperity, We shall never be moved. "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." Wilt thou set thine heart upon that which cannot satisfy? for worldly things are but as "broken cisterns, which can hold no water." Those who have been longest and most eagerly drawing from them, most painfully know that they yield but "vanity and vexation of spirit." "For what is your life? It is even a

vapour, that appeareth for a little time, and then vanisheth away."

Is this presenting a gloomy and discouraging view of human life, which ought to be suppressed in tenderness to the buoyant hopes and fond anticipations of the young? No. Dear reader, we would not chill your present enjoyments, nor damp your rising hopes; when all its vicissitudes and disappointments are taken into account, there is still much to be enjoyed on earth. It is still a world "rich in bounty to rebellious men:" but enjoyment will be best promoted, and disappointment best averted, by forming a just estimate of things; not expecting too much from that which is limited, nor depending too much on that which is mutable. Those enjoy earth most, whose dependence is most placed above and beyond it. While we recognise the hand of God in all, if He present to us a cup running over with worldly bliss, it is right that we should enjoy it with cheerful gratitude, and, at the same time, with that submission and dependence of spirit that will prepare us, if anon the same hand should give us the bitter cup of adversity, to receive it with tranquil resignation. "The cup which my Father giveth me, shall I not drink it?" If we are brought into this happy state of mind, though we are not authorized to depend on the bestowal or the continuance of this or that particular enjoyment, we are warranted in saying in general, "The Lord is my Shepherd, I shall not want: surely goodness and mercy shall follow me all the days of my life."

3. The transient and changing nature of worldly

things should stimulate us in the faithful and diligent discharge of the duties of our present condition, whatever it may be; to-morrow the connexion may be cut asunder, or the means and opportunity of doing good may be removed; therefore, "whatsoever our hand findeth to do, let us do it with our might."

4. The uncertainty of human affairs should also suggest lessons of prudence; that we indulge not in that extravagance which is so often the occasion, indeed the immediate cause, of painful changes in circumstances, and which always greatly imbitters them. It would be well for young people, while surrounded with plenty, not to spend quite so much on dress, ornaments, and pleasure, as their circumstances might justly warrant. Of course, it is not supposed that they are to spend all they have upon themselves; but that a due and liberal proportion is cheerfully consecrated to works of benevolence and piety. Beyond this allotment of property, even in the disposal of the portion which the young female regards as her own, it would be well that she should sometimes say of a contemplated expense, "I can do without it. It is not necessary to comfort, decency, or propriety." Little acts of self-denial like this, will make it much easier to her, should changing circumstances place her in the condition in which she *must* dispense with it. For this reason, also, young people in prosperous circumstances should learn to wait upon themselves, that they may not be helpless and distressed, should they be deprived of the attendance of servants; and that they should devote their time not merely to frivolous

accomplishments, but to the acquisition of knowledge and skill that may be turned to account, should they at a future time have to seek their own maintenance.

5. The vicissitudes we witness should make us very solicitous to prepare for the great change which we must all experience. We *may* have to exchange affluence for poverty, comfort for privation, social endearments for solitary desolation. We *may* have to say, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." All these transitions, and many more, *may* await us between this and the grave; but one change is before us, greater than all—it is that of time for eternity. Of whatever else we are ignorant, we *know* that we shall be brought to the grave, and to the house appointed for all living; and if it be wise to prepare for inferior and uncertain circumstances, how transcendently important is it to prepare for the great and inevitable change! Daily and seriously should we inquire, What can render death safe and easy? Do I possess it? "The sting of death is sin; the strength of sin is the law." "Behold the Lamb of God, which taketh away the sin of the world." "God so loved the world, that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "He that believeth on the Son of God hath everlasting life." "Christ hath redeemed us from the curse of the law, being made a curse for us." Happy for us if we can say, "Lord, I believe; help

thou mine unbelief." More privileged still if we are enabled to advance, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

6. Amidst the vicissitudes we witness and experience there is one solid comfort, that God never changes. If we go to Him as humble penitents, through Jesus Christ, we shall always find Him ready to receive and forgive; if we depend on Him as our Father and our Friend, we shall always find him able and willing to protect and supply: then, whatever shocks we may sustain, we shall prove that "the eternal God is our refuge, and underneath are the everlasting arms." "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

7. The vicissitudes of this world should stimulate us to secure an interest in, and direct our affections to, a world that is unchanging. We may well be content, like holy men of old, to "have here no continuing city," and to confess that we are "strangers and pilgrims," if, indeed, we "look for a city which hath foundations, whose builder and maker is God;" and "know in ourselves that we have in heaven a better and an enduring substance."

CONCLUSION.

And now, dear young reader, in taking leave of you, permit the writer affectionately to wish you much happiness in every sense of the word. May

you be favoured in your *person* : may you enjoy health, intelligence, and tranquillity of mind. May you be favoured in your *circumstances*. May your wants be mercifully cared for, and the bounds of your habitation be happily fixed. May you be blessed in your *connexions* ; may you be amiable and endeared, loving and beloved ; may the eye of affection kindle at the sound of your voice and the mention of your name ; throughout the circle in which you move, may you ever be conferring and receiving delight. But I wish, above all things, that your soul may prosper, and be in health. Whatever else you possess or want, may you not be destitute of those “ things that accompany salvation.” May you possess *the fear of God*, for “ that is wisdom ; and depart from evil, for that is understanding,” Job xxviii. 28. “ Fear God, and keep his commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil,” Eccles. xii. 13, 14. May you be the subject of *repentance*. Repentance unto life consists in sorrow for sin, hatred of it, and forsaking of it ; and except we repent, we shall all perish, Luke xiii. 3.

May you experience *regeneration*. This is no outward form, but an entire change of heart, wrought by the power of the Holy Spirit ; and “ except a man be born again, he cannot see the kingdom of God,” John iii. 3. “ If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. And all things are of God, who hath reconciled us to himself,” 2 Cor. v. 17, 18.

May you be a partaker of saving *faith*. Faith comprehends a belief in God's testimony, reliance on his word, and subjection to his authority ; and "he that believeth shall be saved ; but he that believeth not shall be damned," Mark xvi. 16 ;—yea, he "is condemned already, because he hath not believed in the name of the only begotten Son of God," John iii. 18.

May you be the subject of *converting grace*, for "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. xviii. 3. Remember, the temper here enjoined is not in us naturally ; but is the production of a Divine change. That change is not merely a change of opinions, or a reformation of conduct ; but a renovation of heart—a total change of our principles, motives, and dispositions ; a complete turning the bias of the soul the other way. It is the operation of the Divine Spirit, and the fulfilment of a Divine promise : "A new heart will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them," Ezek. xxxvi. 26, 27. Let the evidence of this change be sought in its effects. It may, or it may not, be known when, and under what circumstances, it took place ; but the only certain evidence of its reality, is its producing the genuine fruits of spiritual-mindedness, humility, faith, love, and holiness. Those who are converted are turned from the works of the flesh, and caused to

produce "the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and they that are Christ's have crucified the flesh, with the affections and lusts," Gal. v. 22—24.

May you experience *love to Christ*—love that will lead you to cultivate acquaintance with Christ; that will excite an admiring, adoring, grateful sense of his infinite excellences, and your infinite obligations; love that will cause you to delight in communion with Christ; love that will make you hold one interest with Christ; and love that will gradually transform and assimilate you to the image of Christ. "If any man love not the Lord Jesus Christ, let him be" (or he shall be)—"Anathema Maranatha"—accursed when the Lord shall come, 1 Cor. xvi. 22.

May you be a partaker of genuine *holiness*; for "without holiness no man shall see the Lord," Heb. xii. 14. Holiness consists in imbibing the spirit of Christ, and following his example; and "if any man have not the spirit of Christ, he is none of his," Rom. viii. 9. May you, my dear young reader, with all the ransomed of the Lord, walk in the highway of holiness, until with them you return and come to Zion, with songs and everlasting joy upon your head; then you "shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv. 10.

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